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The Life of Jesus

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THE BIBLE STUDY UNION LESSONS
THE COMPLETELY GRADED SERIES

INTERMEDIATE TEACHER

The Life of Jesus

BY

WILLIAM BYRON FORBUSH

Author of "The Boy Problem," "The Boys' Life of Christ,"
and "The Coming Generation"

CHARLES F. KENT, PH.D.
GEORGE A. COE, PH.D., LL.D. } *Consulting Editors*

CHARLES SCRIBNER'S SONS
NEW YORK

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INTRODUCTION.

I. THE NATURE OF THIS COURSE.

This course is intended for the fourth year of the Intermediate Department of a Sunday school. According to the system generally adopted, this means pupils about sixteen years of age.

The year's work consists of forty-eight lessons. If one chapter is made the subject of each lesson for a year, room will be left for special lessons or general exercises at Easter, Children's Day, Rally Day and Christmas, or the time can be given to a fuller consideration of topics which may require it. Many schools now adjourn through the summer-time. Such schools beginning these lessons in October will have completed the study of the life of Jesus in June, but will not take up the study of the teachings of Jesus, which constitutes the fourth quarter, unless they wish to carry on the course so as to have it close at the end of the calendar year. Schools which take a summer vacation and begin these lessons in January will take six months of the life of Jesus before adjournment and will complete the life upon their re-assembling.

The three months' course upon the teachings of Jesus as they apply to the problems of young people, which constitutes the fourth quarter of this book, is not intended merely for such schools as have summer-time sessions. There are many nine-month schools which will wish to continue on with this work. The course is believed also to have independent value, and will be furnished separately from the lessons on the life of Jesus, if desired. It is hoped that classes which do not expect to find time to give it three months' attention will turn to some of its topics for Sunday supplemental discussions or for week-night meetings of their class clubs.

II. THE YOUNG PEOPLE WHOM WE ARE TEACHING.

A Difficult and Fascinating Age. The age is indeed a difficult one, but it is probably the most important and critical year of life, and to the teacher who will make a sympathetic study of childhood, such a class is the most entrancing one in the school.

The Physical Characteristics. Physically these boys and girls have lived beyond the period of greatest stress in their adolescent age and growth. While the years of most rapid physical increment differ, this particular year is apt to be one of very rapid increase of height and weight, and hence one of physical and mental languor, especially in the case of boys. The oncoming pulsations of vitality, however, make the period one of keenest enthusiasm for entertainment and sport, and one in which attention to new subjects of interest is most active, though fickle.

The Mental Characteristics. Mentally then, these boys and girls are alert, and capable of sustained attention if they are really interested. They are now either in the second year of high school or of employment, and therefore they are accustomed to orderly thinking, written records and reports, and they have arrived at the time when they have some sense of historical perspective. They appreciate the order of events and like to relate new subjects of knowledge to the old. The age of hero worship is still theirs, and there is no time in life when Jesus as a man, especially as one who was thoroughly human, who faced their problems, who felt what they feel and fought the battles they fight, who lived and died heroically, and who has the quality of mastership, appeals to them more than now.

The Social Enthusiasms. Socially these boys and girls have passed out of the quarrelsome stage of companionship, to the time when they are especially susceptible to the fascination of high school fraternities and sororities, church clubs and other intimate groups of their own age. No Sunday-school teacher can afford to ignore or depreciate the importance and value of the "gang" spirit, as it shows itself at just this time. Experience proves that in the highest realms of experience, even religious experience, young people now live the conjunct life, and even their religious conversion and entrance into the church are largely conditioned by the example of their leaders and the action of their comrades.

Girls are physically and socially more mature than boys up to this time, and while boys begin by sixteen to have a shy and somewhat indiscriminate awakening to the charms of the other sex, the interest of girls in boys by this time is frankly confessed.

The Religious Crisis. All our researches show that this age

is likely to be a time of religious crisis. As life comes on in advancing waves it brings its tides of religious sensitiveness, feeling or conviction. Two or three years before the age of the boys and girls we are now teaching, there is usually a period of strong emotion upon religious matters, which may or may not be shown by outward signs, and may or may not have been met by special confirmation classes or other methods of bringing the young into a conscious, personal religious life or into church membership.

At the age we are now teaching, the passionate loyalty or the sudden sense of selfhood and personal responsibility, or the longing for a greater love that shall enfold and strengthen one's own, or all these traits together, tend strongly, under favoring circumstances, to cause a religious committal, which seems to be a natural stage in development. Whether this crisis, when it occurs, is to be interpreted as a belated fulfilment of the earlier one or as a deeper advancing wave, it is to be recognized as usually of a more genuinely personal nature than has been possible before. The seeming fickleness, the annoying obstinacy, the evident struggle that may now appear, are a sign that there is going on within the adolescent the evolution of will, the most precious thing in his nature. A conversion or a committal to church membership at this time is, therefore, more likely than before to affect a young person's conduct, to lead to changes in the daily life, and to shape the construction of life-long ideals.

In saying this let us not look for something catastrophic in every pupil's life, or gear our teaching to the unusual, or await magical changes. It is as possible to exaggerate as it is to neglect this tidal tendency. In some dispositions it is scarcely manifest. In others it has already passed, or is yet to be. Practically, the teacher needs to hold that there are certain religious goals which he wishes each of his pupils to reach, and that he himself may, under divine guidance, be a means of helping his pupils to reach them during this very year of study upon which he and they are entering.

III. THE AIM AND PLAN OF THIS COURSE.

This Year's Work. The aim of this year's work is so to present the personality of Jesus:

- (1) That every pupil who has not already awakened to a personal religious life shall make a definite decision for Christ.
- (2) That every pupil who already counts himself a follower of Christ shall attain a deeper realization of the meaning of dis-

cipleship; and particularly that the child-spirit of obedience shall grow into that of manly and womanly devotion to the Master of Life.

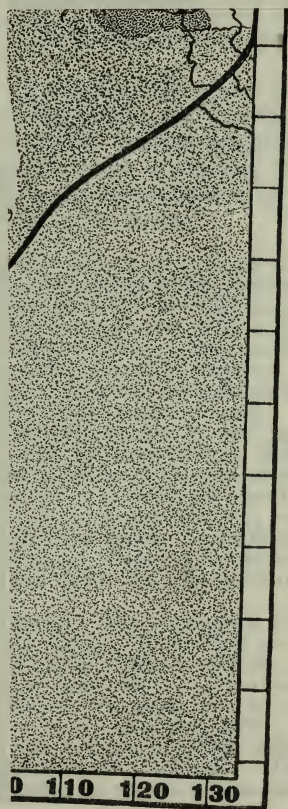
(3) That every pupil shall be a church member before the end of the year.

As this is a time when young people object to the burglarizing of their personalities, and are secretive of their personal feelings, this is not a year in which to preach weekly sermonettes nor to reiterate personal applications. The life of Jesus is to be considered as a dramatic whole, and the teacher is to trust that if he himself will conscientiously paint all the parts of the great picture, the completed portrait of the Master will conquer affection by its own winsomeness. In short, he should endeavor through fifty opportunities to make one great impression, rather than to make fifty detached and separate impressions.

The Biblical Basis. This study is based chiefly on the Gospel according to Mark and the oldest elements of the other Synoptic Gospels. In certain respects the Scripture material for a life of Jesus is meagre. We can describe with some confidence the main events of less than forty days. But there are certain way-marks which are plain. These are: the boyhood visit to Jerusalem, the commitment of His manhood under the influence of John the Baptist, the Galilean ministry with its culmination in His rejection by His own people, the withdrawal to the north, the choice of the cross, and the presentation of Himself at Jerusalem, with His ensuing martyrdom.

The endeavor of this course is to reconstruct the historical life with its main movements, as far as the Biblical and archaeological material enables us to do so.

The Jesus who is here portrayed is seen from the standpoint of youth. It is the Jesus who appeals to the sentiments, by which is not meant a sentimental Christ. The emphasis is upon the strength, the alertness, the wholesomeness, the greatheartedness and the unselfish devotion of the Master. The course tries to show how He felt, what He hoped, wherein He was thwarted. It paints Him as men saw and knew Him. The distinct aim is to portray Jesus over against the shadow of His contemporaries and enemies, in such a fashion that the pupils will instinctively and passionately take sides with Him; as against His neighbors who could not appreciate His greatness, the Pharisees who could not appreciate His religion, the multitude who could not appreciate His purpose, and the priestly and Sadducean group that cruci-






PALESTINE TIME OF CHRIST

HISTORICAL MAP NO. 21a

BY RICHARD MORSE HODGE

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WILLIAM HEYENLEY MARINON
NEW YORK

 GRASS & FRUIT
 AGRICULTURE
 DESERT

MEDITERRANEAN SEA



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fied Him, who could not appreciate His essential place in the life of the world.

All the Scripture that is used in a given chapter is referred to under distinct explanatory titles at the beginning of each chapter, and these passages are intended to be the material for study for each lesson.

The Plan of the Lesson Books. The pupils' books approach each lesson in three ways. First, there are the Scripture references, followed by a paraphrase and explanation of them. Then there are questions for home study, which are intended to help the pupil to grasp the facts. Finally, there is material for class report, which is intended to work toward co-operative study and to eventuate in an enlargement and clarification and application of the whole lesson.

This teacher's book follows, in each chapter, this plan: First, to show the teacher how to prepare the lesson, for himself and from the standpoint of his pupils; second, definite suggestions as to the ways to present the lesson; third, additional facts, printed at the close, but intended to be incorporated by the teacher, as shown, in his presentation of the lesson.

VISITING THE PLACES. In order to cause the feeling of reality and to bring the pupils as much as possible into the atmosphere of the places where the events of the lesson took place, three helpful devices are suggested.

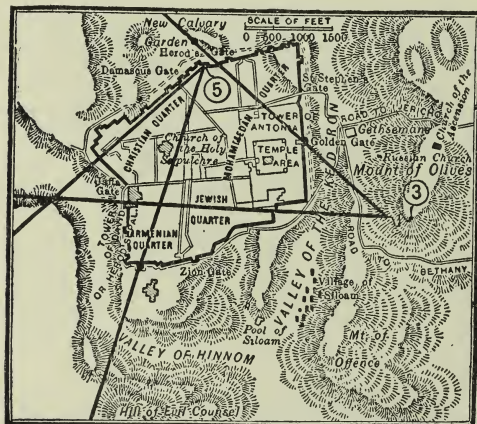
One is a system of maps, the most elaborate ever applied to Bible study. By the use of the Hodge Development Maps, which have been purchased by the publishers for special use in this course, the pupils construct upon skeleton outlines, in turn, physical maps of the country, agricultural maps, province maps and event maps. These grow as the lessons advance. They make clear every step into the country and they furnish, in combination, a conception of the whole land. These are supplemented by skeleton maps of the land and of its districts, for pointing out special places or locating roads and rivers. These are filled out by rapid sketch work in the class. The method of getting the sense of location and direction, as it is used in what is known as the "Underwood Travel System," is explained in the first lesson and is applied from time to time. Charts of Jerusalem and the Temple are also used to help the pupils follow the movement of the events that took place in the Holy City.

Another device suggested is the stereograph. The stereograph is now regarded as a remarkable aid to Biblical study. It was first so used systematically in books prepared by the author of this text-book. The stereograph, or stereoscopic photograph, is made with a camera having two lenses side by side. This camera produces two negatives which differ exactly as the impressions received by a man's two eyes differ. The result, when seeing places by means of the stereograph, is entirely different from what could be obtained by any ordinary flat "picture." Things stand out solid as in nature, one beyond another, in natural sizes at natural

distances. The figures seem to be persons alive. Seeing places **this way**, with the eyes under the hood of the stereoscope, isolated and undistracted, the pupil gets the experience of being personally on the ground, seeing the real places. This is a most powerful aid to realizing the gospel story. It helps such experiences greatly to ask the pupils to face in the direction which the camera faced when taking the photograph and to make hand motions (while keeping the head in the hood of the stereoscope), appropriate to the direction of the objects being indicated. It is not necessary to have a stereograph for each pupil, although it is, of course, much more effective to do so, and the collections available are so valuable that they may well become a part of the permanent equipment of any school. One stereograph and stereoscope even may be utilized by a whole class, if each pupil is asked to point out one object of interest, and then passes the apparatus to another. In the use of the stereograph it is absolutely essential to tell the pupils what they are to expect to see before placing the stereographs in their hands, otherwise they will be distracted by irrelevant details and not get the thing which you wish them to get. After telling them what they are to see, give them the stereograph and ask if they see what you have promised, and hold an animated dialogue to bring out every possible point. You will be pleased to find how your pupils gain in the power of quick and detailed observation, and this alertness will be a help to you through the whole hour.

In the Underwood Travel System the sense of location and direction is given by the means of specially made maps. Upon the Underwood maps an angle is printed at the name of the place to be visited in imagination,

by description or by means of the stereograph. The focus of the angle represents the standpoint of the observer, and the lines of the angle the direction and field of his vision. By the aid of this ingenious little device the members of the class using the stereographs may know exactly the direction in which they are looking and what places to look for, before the stereograph is brought to their eyes. These are also presented in constructive fashion, the pupils first finding a single place and out-



Map Patent No. 656,569 by Underwood & Underwood.
Pat'd in Great Britain.

look and then combining all the locations and outlooks so as to review and combine their imaginary visits into one united bird's-eye view of the land.

When using a stereograph be sure that each pupil has a bright light falling upon it. Let the stereoscopic hood come close to the forehead.

The rack which holds the stereograph should be pushed toward or away from the eyes until the exact focus has been obtained by each beholder.

One stereograph has been suggested for nearly every chapter of the first quarter. They are sold at the rate of two dollars a dozen. Less than four are twenty-five cents apiece. They may be purchased of Underwood & Underwood, New York City. Stereoscopes cost eighty-five cents each. Postage or express will be prepaid. In ordering the stereographs please name in full the titles of those desired.

Descriptions of the places, taken together with the maps and keyed locations, even without the stereographs, are a distinct aid to a definite conception of the places studied, and the combination of standpoints made by the constructive maps brings as a final conception a related knowledge of all the places seen and a sense of mastery of the entire country.

The other method for making the New Testament places real is by means of illustrations, printed in the text or referred to for optional use. Many of the latter, especially the graphic Tissot pictures, are already in the homes of the teachers and pupils. The Tissot Picture Company, New York, has a collection of one hundred and twenty New Testament illustrations, which they sell for one dollar, and all those referred to in this text are chosen from that selection. There are several publishers of the penny uncolored half tones, but, for simplicity in ordering, most of those referred to are numbered from the collections of W. A. Wilde & Company, Boston, and Brown's Famous Pictures, Beverly, Mass. The illustrations in the pupil's handbook are chosen to show the one salient event or scene being studied, and some of the scenes are definitely placed by the key-map system. All the illustrations are suggested with reference to the correct and realistic, rather than the merely artistic idea of the places studied. What is wanted is a real knowledge, not a fanciful idea.

Stereographs and other illustrations are not necessary for success in teaching these lessons, though they will enrich the work. The maps, charts, pictures and handwork given in the pupil's book are adequate, and no other material is essential, except pencils, library paste and penny boxes of wax crayons.

IV. HOW TO PREPARE THESE LESSONS.

Just What Teacher and Pupils Do. Each pupil is expected to read the Scripture material and the lesson story that accompanies it, and to try to answer the questions which follow. There will usually be one small task of map work to do at home each week, and one individual report. This is the reasonable maximum, but not all teachers will be able to get it done. Every teacher can secure at least the pupil's report on one assigned question or one topic for discussion, and with so much co-operation can, with what the others bring, explore and teach the lesson in the class.

During the lesson hour, the pupils generally begin or show some map work at the very beginning, which locates and opens up the lesson. Next they answer rapidly the lesson questions, or if they are not prepared to do this, the teacher tells them the

lesson story or brings it out of their memories, by co-operation. Finally, the class hears the individual reports or joins in debate or general discussion.

The teacher usually begins the lesson by using the map work as the immediate call to attention, as an aid to recollecting the review, and as the approach to the new lesson. He gets all the pupils can contribute of the lesson facts, tells what he must and introduces such additional information as this handbook gives or as he has secured elsewhere. Then he brings the lesson to its point by the reports and discussion, which he sums up or criticises himself. Lastly, he saves time to give out the individual reports for the following week, and incites curiosity by suggesting interesting things to be found in the new lesson story.

The Teacher Knowing the Subject. In dealing with the subject upon which there is so much accessible material as this, the teacher should completely saturate himself with it. He should be reading always several weeks in advance of his class. The teacher who does this will be a flowing stream and not a mere tank.

The Teacher Knowing the Pupils. The special thing which the adult teacher must do is to attempt to see Jesus through the eyes of boyhood and girlhood, to forget entirely the theological and the conventional, and to endeavor to present Jesus as the kind of man whom his own class would like to know, converse with and follow. To do this he must live alongside his class. He must know them, to know what aspects of Jesus they most need. He must be able to utilize their play and social interests as illustrations for, and illuminations upon his presentation of the lessons. It seems to be absolutely essential that a teacher of boys and girls at this grade should have some week-day intercourse with them. It may at the least consist of an occasional evening in the teacher's home. At its best it involves companionship with them upon the playground and in their social gatherings, and especially some kind of class club for mutual acquaintance upon an elementary Christian service. More detailed suggestions regarding such organizations are given later.

The Teacher Doing the Pupils' Work. Read the Scripture and lesson story in the pupils' book and do the written work yourself, so as to know just what you have asked your pupils to do. Formulate answers to the questions, discussions and

reports which you give out, with reasons for the same, so that you may make more effective the response of the class.

The Teacher Getting Home Work Done. The methods of home and class work, which have been used previously, do not apply so well now. The young people have to take so many notes and write so many themes in school, that they revolt against much written work in connection with the Sunday-school. They have, however, by this very practice become by this time somewhat adept in jotting down headings and making condensed reports of facts which they have looked up. The blank spaces in the pupils' handbook therefore, in this course, are intended for such purposes rather than for writing out answers to questions, and these, rather than some elaborate note-books, will probably be found sufficient for effective work by most teachers.

V. PRESENTING THE LESSONS.

How to Begin. The first difficulty each Sunday is how to begin. You can teach boys and girls at this age almost anything if you secure their initial interest. You can do nothing with a class which is busying about or talking about something else than the subject in hand. A skilful teacher may lead a general conversation from parties or foot-ball into the heart of the lesson, but the teacher who allows the conversation about foot-ball or parties to fill the hour has no business in Sunday school. So great does the writer feel the importance of a right start that the helps in this text-book for each chapter begin with suggestions upon the first five minutes.

The best way to begin a lesson is with something doing. If the class gets the habit of drawing up around the table immediately, their attention is secured and there is a presumption of interest and immediate co-operative action.

Co-operation. You are not merely a teacher, you are a fellow student. You are not to give lectures, but to work out the lesson with your pupils. Even this book is but the tool by means of which you are to work in the laboratory in the search of truth, side by side with your class. You are not to impose your opinion, but to discover the facts. You are not to be afraid to say, "I don't know," because there are many things in this study that nobody knows. And you are to persuade your class that you are a sharer with them even in your moral ex-

periences. Nothing can help a class of this age further along the way of sincere moral attainment than to feel that their teacher is engaged in the same moral struggles and has to solve many of the same moral problems as themselves.

This sharing attitude will show itself in many ways. The round table in the centre of the classroom will be the symbol of it. Asking a pupil to present the lesson sometimes will emphasize it. Referring questions back to the class, instead of answering them yourself, will be the surest sign that you mean to be a fellow student with them.

In the classroom work, let every step be co-operative. Let no pupil monopolize the answering of questions or the conversation. Ask each one to do a little of the handwork. Get at least one question answered by each as the result of thought at home. Appreciate each contribution of manual work, suggestion or question, no matter how small.

Let the discipline of the room be mutual, and make no rules and ask no requirements that you do not fulfil yourself.

Take this into your social work. If you are at camp, be the first and not the last to volunteer to wash dishes. If in the bowling alley, be the one who hastens to set up the pins. All this is a symbol of the teacher who has learned of his Master "not to be ministered unto, but to minister."

Arrange each Sunday before beginning to teach for the disposal of garments and other impedimenta, the collection and roll call, the finding of the assigned Scripture references and all detail respecting class work and home work, so as to let these matters consume as little time as possible after the class work begins.

The Bible in the Class. At this self-conscious age boys and girls, especially boys, do not like to carry Bibles to Sunday school, and it is probably well to concede this point. There should, of course, always be enough Bibles for each member of the class. In order to make the Bible narratives less trite, considerable use is made in both the teacher's and the scholar's handbooks of modern versions and paraphrases of the old story. It is not well to have many or long passages of Scripture read aloud in the class, because it is hard to hold attention during the reading.

Questioning. The three special methods of teaching at this age are, question and answer, story-telling and discussion. The

art of questioning is a difficult but important one. The teacher should ask as few questions as necessary which call out facts, and as many as possible which excite observation and incite thoughtfulness. Questions which excite observation, such as those calling attention to the details of a picture or the facts of an experience, should be asked rapidly and with animation. Such questions should march and be dramatic. On the other hand, questions which incite thoughtfulness should be asked slowly so as to give time for rumination.

Story-Telling. The method of story-telling is used in the pupils' quarterlies. The young people themselves should be encouraged to retell these stories, and in reports which they are asked to make, to tell others. The teacher should have a fund of illustrations and stories. They are useful to recall the attention of the class from interruptions. They soften the stress of debate or ill-humor, and they are in themselves a great method of reality. The most useful thing to be said about the method of story-telling is that the teacher should tell each story as if he were standing beside a window seeing a dramatic incident, which the class seated inside never can know unless he makes it real to them. Dramatic personalization will make almost any story a good one.

Discussions. It is not very difficult to get a discussion started among young people of this age, especially if the subject is close to them and the question involved has to do with everyday life and conduct. The teacher has only to guard lest illogical statements be accepted or that the discussion should fail of reaching the focus.

Tolerance. In the presentation of each lesson the teacher should remember that he has no right and probably has not sufficient wisdom to impose his own opinion upon his pupils. In high school his boys and girls come face to face with trained men and women of considerable ability and special preparation, probably more than his own, who yet nevertheless now regard their adolescent pupils as fellow students. The drill of the grammar school and the observation of facts upon authority are now yielding in high school to co-operative discovery. In the grammar school the pupil memorizes; in the high school he finds out. The method of the grammar school was the text-book; that of the high school is the laboratory. You will not this year attempt to teach out of a text-book your theory or an-

other's of Jesus Christ. You are to discover in the laboratory of the world's thought and experience, together with your class, who Jesus Christ was.

Especially in the matter of the miracles is it necessary for the teacher to be careful to be both honestly frank and completely tolerant. Don't avoid the miracles nor the problems they have raised in the minds of the high-school pupils. Don't over-stress them nor put the emphasis on the wrong place. Christian thinkers are not all agreed as to just what is to be understood by certain features of these stories. If the teacher has an opinion there is no reason why it should not be expressed, but only as an opinion. He ought to give his pupils access to a complete scrutiny of the subject. They are bound to arrive at this before they are much older, and how much better it is that whatever their leader's opinions may prove to be, they should in their first college or business days thank the teacher who was not afraid to seek the truth and who taught them nothing which they would ever have to unlearn. Whatever the actuality of these wonders was, their chief value is not to-day as an evidence concerning Jesus' authority. It is rather as a revelation of His attitude toward the sick, the sorrowing, and everybody who needed help. That which convinces us that Jesus is our Rightful Leader is not His power in the world of nature, but in the world of character. It is this that reveals the Father.

And in all this work, at the time when your own personality is profoundly affecting each member of your class, and is itself an interpretation of the subject you teach, it is well to remember that great definition of the teacher: "To be such a man as men ought to be, and to witness to such personalities as men ought to know,— that is true teaching."

Recapitulations. It is well for the teacher to have ready at the beginning of the course a note-book with very large leaves, which may be known as The Class Life of Jesus. In this may be pasted the best wrought maps, especially good sketches, discussion headings, records of debates, short essays, and pictures, each placed under its own chapter-heading. Something should be added to this collection nearly every Sunday. It will often serve as a means for weekly or occasional review, and it will become the permanent treasure-book for the class of the year's work.

Reviews that interrupt the movement of the lessons are not

agreeable. The cold serving up of facts is never entrancing. In these lessons the constructive map work is an ingenious means of building knowledge upon knowledge and the collocation of the view points visited brings all the facts together. At a few irregular and unexpected times the attention of the pupils is called to ground already covered in a way which appeals to them as necessary, namely, in order to know intelligently what comes next.

The pupils are encouraged, toward the close of the course, to prepare some piece of work of a rather monumental character, as a souvenir, treasury and résumé of the work done. One task suggested is an essay upon personal impressions of the life of Jesus gained from the study, the essay to be lovingly wrought, illustrated and decorated according to simple directions furnished. An easier task is the beautifying of a wall chart with appropriate text at the close of each quarter, for personal possession or as a gift to the mother at home.

VI. CLASS ORGANIZATION.

The writer believes that the social organization of a class of boys or of girls at this age is so important that it is hardly to be thought of as optional. The teacher may not be able to conduct such an organization entirely himself, but if a small society can be formed of boys or of girls of one or two classes besides his own, in which he can himself take, at least, some interest, this important part of the church's opportunity may be fulfilled. It is not needful here to argue at length as to the opportunities and advantages of class organizations. They express that "gang" instinct which comes to its culmination at just about this age. They give the class a group consciousness, which the teacher will be amazed to find expresses itself not only in class decisions and class actions, but even in the higher realms of moral and religious decision. When the time comes for religious committal and church membership, the teacher will be surprised to find how inevitably these decisions are taken by almost this entire group in concert. Incidentally, such an organization is an invaluable help in securing class discipline and attention. Perhaps even more important than all is the fact that it forms a most convenient method for the expression of the teacher's friendship to his scholars, and for the living out of that friendship by teacher and class together.

The simplest social method is for a Sunday school class to become a club. Such a club, adopting the most meagre constitution that will hold a body together, can constitute every session of the class a club meeting, and hold extra social meetings outside. The advantage is that it gives a class a helpful self-consciousness, and enables its members to make entrance to the class a coveted privilege, by arranging that outsiders must be elected and not dumped into the class. Such a club may hold an occasional or regular meeting in the classroom, the church parlor or the teacher's home.

ORGANIZATIONS FOR BOYS. The interest in athletics will arouse such an immediate enthusiasm, especially among boys, that a mere skeleton of an organization is necessary for a club which shall play baseball or basket ball.

The Boy Scouts makes its first appeal to boys who are only twelve years of age, but many of the attractive plans for reproducing the life of outdoor men, which are mentioned in the handbook, will be helpful for a teacher who can give part of Saturday or an occasional evening to such work. The Scout Master's Handbook costs thirty cents, and is to be ordered of The Boy Scouts of America, 200 Fifth Avenue, New York City.

Handcraft and Nature Study are naturally grouped together because one is a winter and the other a summer employment. Wood-work and printing are the two forms of hand-work that seem to be most popular. Nature study runs almost insensibly into camping out.

The Order of the Knights of King Arthur is a non-secret fraternity, the largest for church boys in the world, based upon the Round Table legends and intended for the encouragement of the manly qualities suggested by Christian chivalry. The boys represent themselves as knights of a medieval castle, with modern ideals and activities. There are initiations, insignia, passwords and printed forms for conclaves. The method is extremely elastic and it leads to the very highest ideals. Only church members may attain to the degree of knighthood. The handbook of the order costs one dollar and is to be ordered of The Knights of King Arthur, Taylor and Third Avenues, Detroit, Mich.

Phi Delta Pi is a fraternity somewhat imitative of a high-school fraternity and intended as an antidote to such organizations, devised by Mr. H. W. Gibson, State Secretary of the Massachusetts Y. M. C. A. Information may be obtained from him at the State Y. M. C. A. headquarters, Boston.

The brotherhood idea may be used in a number of ways in organizing a boys' class. In the Episcopal Church the Brotherhood of St. Andrew is used. In other Protestant Churches the Brotherhood of Andrew and Philip. Almost all denominational brotherhoods of men now have their junior branches.

ORGANIZATIONS FOR GIRLS. It is a very good plan to organize girls into an old-fashioned missionary band. These societies are affiliated with the national women's missionary organizations of the different denominations, and each teacher can easily secure suggestions from the headquarters of such a society of his own communion.

The King's Daughters and the Sunshine Society are inter-denominational organizations for girls, which have developed badges, constitutions and forms for meetings, which are suggestive and helpful. The advantage of these societies is that the girls may feel themselves related with the girls of other churches and other denominations. Both have headquarters in New York City.

The Order of Queens of Avilion is a sister organization to the Knights of King Arthur, and its material is published at the same headquarters. It makes a special recognition of ideals of housewifely efficiency, beauty and purity of character, and a sensible relationship to boys.

Whatever form of organization is used in a class, the teacher must mould it to his own purposes, not allowing its machinery to block up his work, but using just so much of that machinery as will secure the co-operation and enthusiasm of all his pupils. The most important and helpful way to utilize an organization is to develop an order of exercises for the study period, which shall get rid of details as quickly as possible, put the class in an attitude of attention and give the teacher the best vantage point for a good start.

A Sample Order of Exercises. 1. Call to order by the president of the class club.

2. Records made by the class secretary, who marks the attendance silently and delivers the book to the school secretary.

3. Offering taken by the class treasurer, who cares for its delivery to the school treasurer.

4. Other details, business and announcements.

5. The teacher takes the class.

6. Distribution of note-books, pencils, Scripture references, etc., by assigned pupils.

7. Lesson work.

8. Home work assigned.

9. Material collected and class brought into readiness for the closing exercises of the school.

VII. THE EQUIPMENT OF TEACHER AND CLASS.

The Teacher's Library. The following are a few books that will be helpful to the Intermediate teacher. They are chosen, not so much for their scholarly values, though they are believed to be educationally and intellectually sound, as they are for definite, practical help in presenting these special lessons.

1. CHILD STUDY.

Your Boy, by George A. Dickinson, \$1.25.

The Girl in her Teens, by Margaret Slattery, 60 cents.

The Coming Generation, by William Byron Forbush, \$1.50.

2. METHODS OF TEACHING.

Education in Religion and Morals, by George A. Coe, \$1.50, postpaid.

The Teacher that Teaches, by Amos R. Wells, 60 cents, postpaid.

The Point of Contact, by Patterson Dubois, 75 cents, postpaid.

The Art of Questioning, by H. H. Horne, three cents.

Handwork in the Sunday School, by Milton S. Littlefield, \$1.00, postpaid.

3. THE LIFE OF JESUS.

The Early Life of Our Lord, by J. Brough, \$1.75.

The Boys' Life of Christ, by William Byron Forbush, \$1.25.

Jesus, by A. Bousset, \$1.25.

The Life of Christ, by James Stalker, \$1.25.

The Miracles of the New Testament, by J. M. Thompson, \$1.00.

The Origin of the New Testament, by W. Wrede.

Biblical Geography and History, by Charles F. Kent.

The School Biblical Museum. Almost every lesson is capable of illustration by means of some Oriental object. It is hardly worth while to purchase anything that is very expensive, and the young people of this age are most of them beyond the age to be attracted by the wish to construct models of Oriental furniture, but a School Museum is a helpful aid to teaching in all the grades, and some classes will take pains in gathering a gift or loan collection, and may make small purchases of their own. The New York Sunday School Commission and the denominational supply houses furnish whatever is desired. Some of the things that are either at hand or easily and inexpensively obtained for the lessons of this quarter are:

III or XII. A miniature scroll of the law.

III. Syrian costume (from the foreign mission board).

IV. Relief map of Palestine (published on embossed paper, photographed on stereograph, or constructed out of pulp in an earlier grade).

IV. Models of temple ark and candle-sticks.

IV. Model of the temple.

X. Model of Oriental house.

XI. Copies of modern Hebrew service books.

XI. Hebrew and Greek Scriptures.

LIST OF LESSONS.

(Subject to revision.)

- I. A BOY OF THE HILLS.
- II. JESUS' WORLD.
- III. JESUS' SCHOOLING.
- IV. A COUNTRY BOY'S FIRST VISIT TO THE CITY.
- V. THE VILLAGE CARPENTER.
- VI. THE MAN WHO HAD A NEW MESSAGE.
- VII. JESUS' CHOICE OF A CALLING.
- VIII. HOW JESUS WENT ABOUT HIS WORK.
- IX. HIS EARLY COMRADES.
- X. HOW JESUS LIVED IN HIS NEW HOME.
- XI. THE MEN WHO TOLD US ABOUT JESUS.
- XII. THE PHARISEES STUDY JESUS.
- XIII. WHAT JESUS' TEACHING WAS LIKE.
- XIV. JESUS' MESSAGE TO HIS NEIGHBORS.
- XV. JESUS' PROCLAMATION OF THE KINGDOM.
- XVI. A NIGHT AND DAY OF PERIL.
- XVII. BACK TO HIS OLD HOME.
- XVIII. THE ADVENTURES OF HIS TWELVE MESSENGERS.
- XIX. THOSE WHO WERE WITH AND AGAINST JESUS.
- XX. THE MARTYRDOM OF A HERO.
- XXI. JESUS SHARING WITH THE MULTITUDE.
- XXII. THE BREAK WITH THE PHARISEES.
- XXIII. JESUS AMONG A FOREIGN PEOPLE.
- XXIV. THE SOURCE OF JESUS' COURAGE.
- XXV. JESUS TAKING THE HARDER ROAD.
- XXVI. A PRELIMINARY VISIT TO JERUSALEM.
- XXVII. IN PEREA AND SAMARIA.
- XXVIII. GOING UP TO JERUSALEM.
- XXIX. JESUS' ARRIVAL AT JERUSALEM.
- XXX. JESUS' ATTACK UPON THE CORRUPT PRIESTS.
- XXXI. THE CONSPIRACY AGAINST JESUS.
- XXXII. JESUS' ATTITUDE IN THE FACE OF DEATH.
- XXXIII. BETRAYED, DENIED, CONDEMNED.
- XXXIV. THE DEATH OF JESUS.
- XXXV. THE CHRIST WHO ABIDES.
- XXXVI. THE RADIANCE OF THE MASTER.

YOUNG PEOPLE'S PROBLEMS

AS INTERPRETED BY JESUS.

- XXXVII. WHAT IS THE CHRISTIAN RELIGION?
- XXXVIII. WHAT DOES IT MEAN TO BE A DISCIPLE OF JESUS?
- XXXIX. WHAT DOES IT MEAN TO BE A CHURCH MEMBER?
- XL. THE SPECIAL PLACE OF YOUNG PEOPLE IN THE CHURCH.
- XLI. ONE'S CALLING.
- XLII. THE FIELDS OF CHRISTIAN SERVICE.
- XLIII. THE CHRISTIAN IDEAL OF A HOME.
- XLIV. THE PROBLEM OF GETTING READY FOR LIFE.
- XLV. FOLLOWING JESUS IN OUR WORK, SCHOOL AND PLAY.
- XLVI. THE INNER LIFE.
- XLVII. THE PROBLEM OF SORROWS AND DISAPPOINTMENTS.
- XLVIII. A LIFE OF SERVICE.

THE LIFE OF JESUS.

CHAPTER I.

A BOY OF THE HILLS.

PREPARING THIS LESSON.

The first thing to do in preparing every one of these lessons is to read over the material in the pupil's text-book, so as to understand what his approach to the lesson is to be. The next is to make one's presentation of the lesson to the class to be based upon the preparation of the pupils.

Each chapter in the pupil's text-book opens with a few Scripture references, giving the New Testament material for the principal topics to be dealt with in the lesson. These should be read carefully by the teacher, especially with the purpose of discovering what the Gospels actually say about the lesson story.

Next read the lesson story in the pupil's book. The purpose of this story, given in weekly chapters, is to present to the pupils in the most vivid and interesting form the chief facts and the dramatic movement of Jesus' life.

The purpose of the first lesson is to make the boyhood of Jesus real. Too many of the boys and girls have never really located Jesus on this earth at all. If to-day you can simply make your boys and girls feel that Jesus really lived in a country which is touched by steamboats and which can be traversed on horseback, that He actually ate food, played games, tore His clothes and had His boyish joys and sorrows, you will have done a real moral service, not only in making Jesus real, but in making religion real.

EXPLAINING THE TEXT-BOOK.

On this first Sunday your pupils are possibly seeing the pupil's text-book for the first time. They do not know anything about this course of study, and they have had no opportunity to prepare the first lesson. The first opportunity of the teacher is to awaken enthusiasm for the course. Perhaps a good way to do this will be by a monologue, somewhat as follows;

"How long is it since we have studied the life of Jesus together?"

When reply has been made continue as follows:

"We were somewhat younger then than we are now, weren't we? We looked at things more from a child's standpoint. This course of study which we are now going to begin, has been especially prepared for you young people of high-school age. I think you will be interested in it because it was especially planned for you. Its writer is a man who for years has been living close to boys and girls, and who has young people in his own home and church, to whom he has taught some of these very lessons. If you will open your text-book to the introduction you will see that he has written there a personal letter to you, in which he explains why he believes you will enjoy this course of study. Please read this carefully after you get home."

At this point have all turn to the pupils' books, and find each section of the first chapter, as you refer to it.

"Now if you will turn to Chapter I in your text-book I will show you how this course of study differs from any you have ever had before. You notice that the title of the first chapter is 'A Boy of the Hills.' You see the writer does not begin with the birth stories, partly because he knows that you have learned so much about them at Christmas time, and partly because you are more interested just now in boys of your own age than you are in babies. In other words, he begins the story of Jesus when He was at an age very close to yours. He is trying to help you see that Jesus not only lived a life as a boy, which, in some ways, was much like yours, and in others was interestingly different, but He also must have felt many of the same pleasures and thought many of the same thoughts as you.

"Each lesson begins, as you see, with a few Scripture references. When you study history in school you go back as much as you can to the original sources, so each chapter begins with brief quotations from the Gospels, which give the facts of the chapter as they were understood by those who were nearest to Jesus' time. The author gives, as you notice, a subject for each reference, so that you will know what to look for when you read the reference. It will seldom take you more than five minutes to read all the Scripture for each chapter. I hope you will try to do this at home, because it is really necessary in order to understand the lesson story which follows.

"You notice that no Scripture passages are printed in these

books. You are expected to find the lesson in your own Bibles, and you can see that you will not get very much out of the course unless you do so.

"The Scripture references are usually followed in each chapter by two quotations, one from the Bible and the other from some piece of prose or poetry. These memory texts seem to sum up the lesson, and they are worth learning.

"Next, you see, comes the lesson story. It is written, as you will notice, in short paragraphs and short sentences, and it is broken up by attractive illustrations. This, of course, is the basis of the work we do together. If we are going to be fellow students and really get something out of this course, you must try to master the lesson story each week, so that I may find you ready for the other interesting things which I shall try to bring to your attention.

"After the lesson story in this chapter come two sets of questions. The first is a short series, placed there to examine you to see if you really know the lesson story. The other set is for you to look up at home. We are all pretty busy, but none of us is so busy that he cannot bring at least one contribution to the class. I shall be glad if you master all of these questions, but I shall usually assign one definitely to each of you, and expect you to be responsible for a report.

"You remember that one of the most interesting features in our class work has been the discussions we have had. You will be glad to know that this text-book demands very little written work. The author, however, gives us a great many interesting topics for debate, and where you find blank spaces in your text-book it is intended that you should jot down brief headings for debate or topics for report. You are not to write these out in full, but simply use them to jog your memory."

PRESENTING THE LESSON.

If you can lay your hands on the text-books in time, be sure to get them to your class before the first Sunday, and leave word that each pupil is to read over the lesson story and answer the lesson questions before coming to the class. If you can get this done, the work of the first day will be much more effective. If this is not practicable, use next the method suggested in the following paragraphs.

Bring in a geography map of the world and indicate by pencil lines the route of a pilgrim to-day from his home town in Amer-

ica to the Holy Land, landing at Haifa. Color the space marked "Palestine" upon the map, so as to indicate the size of the country. Show this at this point, and explain, or get a pupil to whom you have assigned this task to explain, about the time, money, distance to the Holy Land from the town which is the home of the class.

The order of the lesson story, as you note, is to describe first the location of Jesus' boyhood home, then the appearance and contents of the house in which He lived, the work which He would be asked to do, and finally the character and care of His parents.

It is usually dangerous for a teacher to tell the lesson story, because he needs the co-operation of the class in telling it, and he is likely to lose their attention if he does all the work himself. To-day, however, the teacher may need to do this, asking a scholar here and there, unexpectedly, to read some selected paragraph.

After you have shown the route of the three weeks' voyage between a port of their own country and the harbor of Haifa in Galilee, connect their landing-place with the location of Nazareth by turning to the map of Palestine at the beginning of their text-book.

The illustrations in the lesson text will be helpful in making real the surroundings of Nazareth.

Point to the illustrations of Oriental houses when studying the paragraph which describes the house where Jesus lived. Get the pupils not only to understand the contents of the home, but to point out the probable location of each object in it. Deliberately use the element of co-operation and dramatic representation in every way possible. Every motion which a pupil makes in response to his teacher, and the utilizing of all available illustrative material, not only brings the topic fully to the pupil's consciousness, but fixes it in his memory and makes it a part of the treasures of his life. Some further material upon this matter is given in "Information for the Teacher" below, and may be woven in, by description, at this point. When studying the spring at Nazareth get its exact location by the method described in "Seeing the Places" at the end of this chapter, before asking the pupils to study the details of the picture.

Do not feel that you need to tag a moral to this chapter.

The last thing to do in teaching the lesson will be to assign

the home work. If the students have obtained their books in advance, assign for home work the whole of Chapter II, together with any work at the end of Chapter I that has not been done. If they have the books to-day for the first time, assign the work at the end of both chapters, and ask for the reading of the Scripture material and the lesson story of Chapter II for next time.

In order to make home work practicable it is necessary often to plan that the text-book shall not be lost. A boy can fold his up in his pocket, and by keeping it in his best clothes, will succeed in bringing it every Sunday. A girl may be encouraged to take hers home and put it in her Bible.

It is absolutely necessary, if any of the valuable map work, suggested in this and the following lessons, is to be done, that the teacher should provide himself with as many boxes of the penny wax crayons, obtainable at any toy or stationery store, as there are members in his class. The work can be done with water color, and some of the pupils may prefer this, but water colors are not so good for work done in the class, as they are easily spilled and they dry slowly. When you have secured the crayons, work out a color scheme for their use. For example, let blue always be used to represent water; yellow, desert land; brown, cultivated land; black, boundaries, etc.

At the close of the lesson turn to Map 4 and show carefully how to color it, so as to indicate the names of the waters and the various heights of land. The skeleton letters of the names of the waters are to be filled in solid with blue crayon. The highest spots of the Holy Land are indicated by a curved line, broken by the tiny letters "ix." These portions are to be left white. The next highest levels are marked "viii," and are to be colored light brown, etc.

INFORMATION FOR THE TEACHER.

These quotations and other suggestions are to be read and thoroughly digested by the teacher. If he does this, he will introduce them easily at natural points in the conversation with the class and they will greatly enrich the teaching. They are on no account to be read to the pupils, except in briefest extract. If you want power with your class, be as independent as you can of texts or notes. Pour forth what you have mastered, but don't pour any longer than you notice eagerness to listen.

The Village Well at Nazareth. There were plenty of things

in Nazareth to interest the boy, and some to amuse Him. A great gathering-place was the village well, where water poured through taps in a stone slab and fell into a trough below. Here the girls came, their pitchers poised upon their heads, and filled them, and stopped to talk over the current gossip of the place. Wayfarers halted here awhile to water their cattle and to rest, before pursuing their journey towards Cana or Ptolemais, or southward across the plain of Esdraelon.

Mary came, her long colored cotton gown tied round the waist, and a white kerchief or wimple thrown over her head and shoulders, and fastened with a plaited coil of dark wool and silk. She walked erect, and the empty earthen water-pot lay on its side upon her head. And the boy came with her, His hand in hers. He would wear a linen tunic like a very long and close-fitting shirt, probably white with brown stripes, and a white turban, tied under His chin with a cord and falling onto His shoulders, His curly brown locks peeping out beneath. When He grew strong enough He would help to carry back the full pitchers to the house.

To this day the well may be seen in Nazareth; and it is called the "fountain of the Virgin." It is an arched recess of stone; water pours forth from a spout in the wall, and a shallow pool covers the floor. One woman may be holding her jar under the spout to be filled, others just going away with jars on their heads or shoulders; an ass laden with a vessel on each side is taking a drink on his own account from the pool, and other women again are soaking garments in the water and then wringing them or beating them with bats.

And what is now, was then.—J. Brough: *The Early Life of our Lord*.

The Contents of Joseph's House. A carpenter's bench and its tools; a kitchen furnace with two places, a sheet of iron for roasting wheat or baking bread; a few leathern bottles, some goblets and cups, these were the principal furniture of the house. There were no plates, forks or spoons. The beds were mere pallets spread on the floor at night and rolled up by day upon an elevated plank running along the wall. There may have been a chest, which served as table and clothes-press. Besides these articles Joseph and Mary possessed a lamp, a bushel, a broom and a mill.—Condensed from Stapfer: *The Early Life of our Lord*.

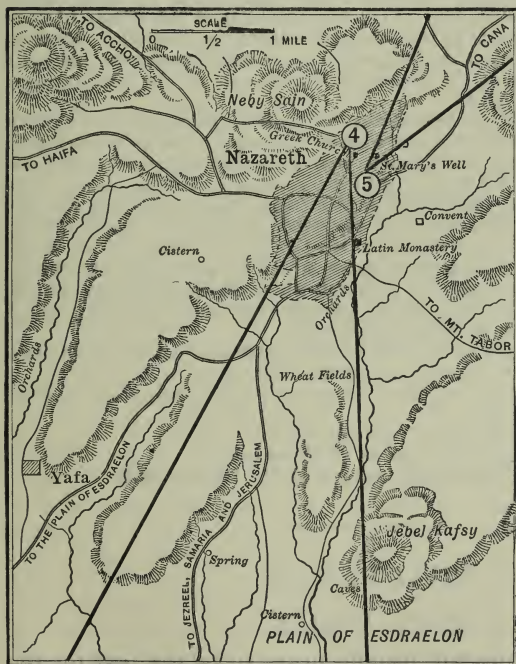
Modern Nazareth. The town, as the modern traveler sees

it, lies on the western side of the hill-encircled basin and extends for some distance up its slopes. The streets rise in terraces, and the flat-roofed houses, built of the yellowish-white limestone of the region, shine in the sun with a dazzling brightness, from among the gardens of fig trees, olives, cypresses, and the white and scarlet blossoms of the orange and pomegranate. It is today, as it has been in the past, a quiet rural town, the abode of sheperds, craftsmen, vine-dressers, and tillers of the soil. The land, which seems to be very fertile, is divided off into little fields or gardens by hedges of prickly pear or cactus.—Hallock: *Journeying in the Land where Jesus Lived*, pp. 31-33.

SEEING THE PLACES.

Upon the frontispiece map in the pupils' book draw an angle of about

forty-five degrees, with its focus at Nazareth and pointing northwestward. Explain that this focus is the point where the class is standing, the angle indicates the direction in which they are looking and the space between the lines of the angle includes the field of vision, in seeing the scene represented by the illustration in the pupils' book of the spring at Nazareth. In order to make the sense of location and reality more strong, ask them by turning to the map in the frontispiece to say in which direction Jerusalem is when they stand in Nazareth looking to the northwest. In which direction, indicated by a hand motion, is America? In which direction



MAP PATENT No. 656,569 BY UNDERWOOD & UNDERWOOD

The Numbers Show the Point of View, and the V Lines Show How Much is Included in the Vision.

is the lake of Galilee? This little map, from the Underwood Travel System, shows the appropriate angle laid down upon the country covered, but it will be more vivid if the pupils construct their own angle, and get accustomed to do so whenever they see any illustration where the location and direction of vision are known.

We are standing looking northwestward, on a sunny morning, in Nazareth. Above and beyond us are the hills where the old town lay, somewhere upon which was the early home of Jesus. The arch above the spring may be a modern one, but the fountain is the only one Nazareth ever had. Here always has been the centre of the town's life. To this spot we may be sure Mary came for water every day of Jesus' boyhood.

You notice that as the women come with their empty jars they carry them on the sides, then turn them upright and poise them upon their heads as they carry them away full. They seem very heavy, but the women carry them with a light, graceful step up the lanes of the town. Do you suppose they are dressed as Mary and Jesus dressed? Indeed, we may be sure that this is the case.

The enclosure beyond the fountain at the right is full of cattle, which shows that this is market day. That large building is the village khan or inn, having an open court, as you see, with a shelter at one side. Markets were no doubt held here in the time of Jesus, to which traders would come on their way to Jerusalem or Damascus, so Jesus would see here strangers from other cities and lands.

As we study closely the architecture of to-day and notice the walls of mud or soft stone and the flimsy roof material, we can realize why there is standing to-day no house in Nazareth that Jesus saw or helped to fashion. Still we have here the flat roofs, used now, as then, as resting places in the cool of the day. Upon such a roof as this Jesus watched the flocks on the hillsides, saw the men at work in the vineyards, noticed the clouds and the winds and the signs of the weather, noted the little incidents of life in the street, and remembered these things later, which He used in His teachings.

Just to our left, out of sight, is a church which claims to occupy the site of the synagogue which Jesus and His parents attended, and as no doubt it was in a central location, very likely this is so.

The stereograph which shows this scene is entitled, "Ancient 'Fountain of the Virgin' where Mary came for water.—Nazareth."

Other excellent illustrations by which to realize the home town of Jesus are:

"Nazareth and Hill Country." Wilde 182.

Tissot's "Jesus and His Mother at the Fountain."

Demont-Breton's "The Divine Apprentice." Brown 1669.

CHAPTER II.

JESUS' WORLD.

The following order will usually prove to be the best for the presentation of a lesson. First, a review, chiefly through the hand work done at home, of the last lesson; second, map study

or hand work upon the present lesson; third, during the map study or hand work the co-operative telling of the lesson story; fourth, bringing in of the pre-assigned reports to elucidate the lesson story further; fifth, the discussion; sixth, the giving out of the home work and the next lesson.

Begin the lesson to-day by reviewing the map of the world and getting some pupil to tell the rest how long it takes to get to the Holy Land, and what the cost is of the journey. Show again, especially to any who were not present last week, the Holy Land as colored in crayon upon this map. Next show Map 4, as colored by some pupil at home, pointing out one by one the different levels in the Holy Land. Call attention to the great diversity in so small a country, and point out the central table-land, broken by the valley of Esdraelon, increasing in its height until it culminates in Mount Hermon. Show how the land falls off on the west and the east, and call attention to the gorge of the Jordan from five hundred to one thousand three hundred feet below the level of the sea. Show the desert approaches on three sides, and how this, with the Mediterranean upon the fourth side, makes Palestine almost an isolated country. Try to stimulate an interest which will lead to questions from the pupils. This is the point at which to present, if you have it, the very helpful relief map of Palestine, upon a stereograph.

Produce Map 21 and have the divisions of the provinces rapidly colored in dark crayon, and the skeleton letters of the names colored also. Run over these until each pupil is familiar with them, and then color the skeleton letters of the names of the Roman rulers.

This will lead to that portion of the lesson story which describes the Roman world in the time of Jesus. Edersheim is quoted on this subject, below. From this point continue by discussing the Jewish spirit and expectations. Introduce the special information given for the teacher in this handbook about the readiness of the time, and read the song about the Messiah to the class. The lesson last week centered in the home life of Jesus. This week the teacher is to emphasize the conditions in the country in which Jesus lived, and the current ideas and hopes of the people of whom Jesus was a fellow countryman.

The home work consists in coloring Map 21 to show the various products of the land in Palestine. Grass land is to be colored green, cultivated land brown and desert yellow.

INFORMATION FOR THE TEACHER.

The World of Need. Alike in the Roman world and in Palestine, the time had fully come; not indeed in the sense of any special expectancy, but of absolute need. The reign of Augustus marked not only the climax, but the crisis of Roman history. Whatever of good or of evil the ancient world contained, had become fully ripe. In politics, religion and society, the utmost limits had been reached. Beyond them lay as only alternatives, ruin or regeneration. It was felt that the boundaries of the Empire could be no further extended, and that henceforth the highest aim must be to preserve what had been conquered. The destinies of Rome were in the hands of one man, who was at the same time General-in-chief of the standing army of about 340,000 men, head of the Senate (now sunk into a mere court of registering the commands of Cæsar), and High Priest of a religion in which the highest expression was the apotheosis of the State in the person of the Emperor. Thus all power within, without and above lay in his hands. Within the city which, in one short reign, was transformed from brick into marble, were side by side the most abject misery and almost boundless luxury. Of the population of about two million, well nigh one-half were slaves; and of the rest, the greater part either freemen and their descendants, or foreigners. Each class contributed its share to the common decay. Slavery was not even what we know it, but a seething mass of cruelty and oppression on the one side, and of cunning and corruption on the other. More than any other cause it contributed to the ruin of Roman society. The freedmen, who had very often acquired their liberty by the most disreputable courses and had prospered in them, combined in shameless manner the vices of the free with the violence of the slave. The foreigners—especially Greeks and Syrians—who crowded the city, poisoned the springs of its life by the corruption which they brought. The free citizens were idle, dissipated, sunken; their chief thoughts of the theatre and the arena; and they were mostly supported at the public cost. While even in the time of Augustus more than two hundred thousand persons were then maintained by the State, what of the old Roman stock remained was rapidly decaying, partly from corruption, but chiefly from the increasing cessation of marriage and the nameless abominations of what remained of family life.—Edersheim: *The Life and Times of Jesus the Messiah*.

The Readiness of the Time. If we take a thoughtful survey of the state of the world when Jesus came, we cannot help seeing how both in Judaism and heathenism 'the fulness of the time' was come. The old world had decayed. The great kingdoms of the east—Assyrian, Babylonian, Persian, Egyptian—all had passed away. Rome ruled over almost all the known world. Her dominion covered almost the entire arena of ancient history.

But the most important means to general intellectual intercourse was the spread of the Greek language in the Roman empire. Especially since the time of Alexander the Great's march into Asia and the formation of the Macedonian kingdoms, the Greek language had prevailed more and more throughout the east. In Palestine, next to the language of the country, a knowledge of Greek was indispensable. The language attained ever-increasing currency, and was—not only in the circles of the most cultivated, but as the language of the world and of commerce—as well, or even better, known than the French or English is to-day.—Seidel: *In the Time of Jesus*.

Another necessity for the rapid and wide spread of the gospel was that there should be safe and easy facilities for traveling into all lands. So long as the world was divided into a multitude of petty and warring nations this was impossible. There were everywhere boundary lines across which the traveler could not pass, and there were no well established routes of travel by which he could go. The overcoming of these difficulties was the great work which God gave to the Romans. By their wonderful military skill they broke down barrier after barrier, till they had brought all the civilized world under their imperial sway. By their just laws they protected the people of the empire in their right to travel for business or pleasure anywhere throughout the vast domain. By their splendid military roads and by their extensive commerce they established regular routes of travel from one end of the empire to the other. They thus prepared the way for Paul and the other early Christians to carry the gospel to "the uttermost part of the earth."—Editor Bible Study Union Lessons in *Gospel History of Christ*.

A Song about the Messiah. The following portion of Psalm 17, of the so-called Psalms of Solomon (Ryle and James' translation), a psalm written about fifty years before the time of Christ, will illustrate some of the nobler Pharisaic ideas that were embodied in this messianic hope:

Behold, O Lord, and raise up unto them their King, the son of David, in the time which thou, O God, knowest, that he may reign over Israel, thy servant;

And gird him with strength, that he may break in pieces them that rule unjustly.

Purge Jerusalem from the heathen that trample her down to destroy her, with wisdom and with righteousness.

He shall thrust out the sinners from the inheritance, utterly destroy the proud spirit of the sinners, and as potters' vessels with a rod of iron shall he break in pieces all their substance.

He shall destroy the ungodly nations with the word of his mouth, so that at his rebuke the nations may flee before him, and he shall convict the sinners in the thoughts of their hearts.

And he shall gather together a holy people whom he shall lead in righteousness; and shall judge the tribes of the people that hath been sanctified by the Lord his God.

And he shall not suffer iniquity to lodge in their midst; and none that knoweth wickedness shall dwell with them.

ILLUSTRATIONS FOR THIS CHAPTER.

A very valuable accompaniment to the map study of Palestine to-day is the stereograph entitled "Relief Map of Palestine, by the Palestine Exploration Society." It is a photograph of the raised map and, seen through the stereoscope, it shows the way the highlands stand up, the wrinkled appearance given by the wadies and the deep depression of the Jordan. As each important location is noted by an indexed marker, this stereograph will be used effectively in every lesson involving a study of the topography or the places of Palestine.

Pictures of Rome in the time of Augustus, from school histories and other sources, will be appropriate to-day.

The manly figure of the boy Jesus given in the illustration in the pupils' text is worth more than passing attention, as it corrects the effeminate impression given by most sacred pictures and its costume is historically correct.

CHAPTER III.

JESUS' SCHOOLING.

Read again to-day and frequently hereafter the first part of chapters one and two in this teachers' book, so as to master both the general and the particular approaches to the lesson. These suggestions, which are not repeated in detail again, should be the background of all the teaching.

Since the topic of this lesson is "Jesus' Schooling," begin the hour by suggesting that we take a lesson in Jesus' geography. Turn to Map 21 upon which we marked the divisions of the provinces and the names of their rulers, and placing it face downward, see how many of the class can name the provinces and their rulers correctly. The frontispiece map in this book shows how Map 21 should look when completed. Then show the map so as to correct errors, and let such pupils as have not studied it look at it until they have mastered it. Impress the fact that the provinces of Palestine were like the States of our own country, and that even without instruction Jesus would have gradually learned their names and the names of their rulers. Now study Map 21 together, which has been colored to show the crop products, and survey it in detail enough so that the pupils will know in a general way which was the pasture country and which the desert. Produce Map 4 again and ask the class rapidly to name the waters and point out the highlands of the Holy Land. Ask them to name and locate at least four cities. This is to be done partly for review and partly to help the class realize that some such general facts had become familiar to Jesus through the travels of His parents and neighbors, and had become His possession in answer to His own questions.

The greatest possible emphasis is to be placed upon the knowledge which Jesus acquired in His own home, because we are sure of this, and we are not certain that He had any schooling. Note the information about music and games that follows. The responsibility of parents for teaching was a central principle of Jewish character and religion, and causes it to be regarded as one of the great educating races of the world.

Go over the portion of the lesson study which describes the schooling of Jesus' day. See further information on this in the note below. Next take up the education through the festivals, a unique but effective method of instruction. A note upon this follows. Next take the paragraph which refers to Jesus' read-

ing, and then come to the education in geography and history afforded by the Nazareth hilltop. At this point turn to the outline map of Galilee, and ask the pupils to locate and mark with their pencils the places in order as they are named in the lesson story. Write the name at each location. Explain the illustration of the hilltop view at Nazareth, or if you are using stereographs, this is the point at which to introduce the stereograph giving the view from above Nazareth to the southwest. This portion of the lesson gives a rather ingenious method of reviewing the pupils' knowledge of Old Testament history. This is to be done rapidly.

As the lesson draws to a close, emphasize that all of Jesus' learning, even that of geography, was a religious education. It was definitely intended to help develop Him to the time of individual religious responsibility, a complete measure of which, according to the conception of the Jews, came as early as the age of thirteen.

For the map work at home ask each pupil to mark in the road map of the next lesson, the route of Jesus from Nazareth to Jerusalem, by drawing a pencil mark down the appropriate roadway.

INFORMATION FOR THE TEACHER.

Music and Games. In music they had always been interested. It formed a prominent part of their worship. But this was chiefly at Jerusalem, in connection with the Temple services, and in a country place like Nazareth there would be very little beyond the singing and flute-playing at weddings and funerals. The fact that Herod offered prizes for music shows that it was to some extent practised by Jewish people in those days, and that Herod wished to encourage its cultivation.

In some of the large centres public games, answering to our "athletic sports," and musical and dramatic performances had been established for the amusement of Greek and Roman residents. The Jews took no interest in such things; they were "contrary to their customs." Jesus would hear only of there being theatres and amphitheatres away at Tiberias and Tarichæa, at Jericho and Jerusalem.

The same may be said of dice and of other games of chance: They were known, because in vogue among the strangers from the West; but Jews took no part in them.

It would be in the sights and sounds of Nature that this

Galilean boy would find His chief pleasure.—J. Brough: *The Early Life of Our Lord*.

The School and Schoolmasters. The elementary teachers, as we may call them, formed the lowest rank of the powerful guild of the Scribes. They are "The doctors of the Law," who in our Lord's day were to be found in every village of Galilee and Judea, and who figure so frequently in the Gospels. Attendance at the elementary schools began at the age of six. Already the boy had learned to repeat the Shema, selected proverbs and verses from the Psalms. He now began to learn to read. His only text-books were the stories of the sacred Scriptures, especially the roll of the law, the opening chapters of Leviticus being usually the first to be taken in hand. After the letters were mastered the teacher copied a verse which the child had already learned by heart, and taught him to identify the individual words. The chief feature of the teaching was learning by rote, and that audibly. The pupils sat on the floor at the teacher's feet, as did Saul at the feet of Gamaliel.

The subjects taught were the three Rs.—reading, writing and arithmetic, the last in a very elementary form. The child's first attempts at writing were probably done as in the Greek schools of the period, on sherds of pottery; from these he would be promoted to a wax tablet on which he wrote with a pointed style or metal instrument, very much as if one wrote on thickly buttered bread, with a small stiletto. Only after considerable progress had been made, would he finally reach the dignity of papyrus.

For the mass of young Jews of the male sex, for whom alone public provision was made, the girls being still restricted to the tuition of the home, the teaching of the primary school sufficed. Those, however, who wished to be themselves teachers, or otherwise to devote themselves to a professional study of the law, passed on to the higher schools or colleges above mentioned. At the beginning of our era the two most important of these colleges, were taught by the famous "Doctors of the Law" Hillel and Shammai. It was a grandson of the former Gamaliel I. who thirty years later, numbered Saul of Tarsus among his students.—Hastings: *Dictionary of the Bible*, 1 vol. edit. pp. 204, 205.

The Significance of the Feasts. One night He would see His mother light some candles (as many as there were persons in the family), next night twice as many, on the third night three

times the number, and so on for eight nights, until the house was brilliant with the unwonted illumination; and He would be told how Judas the Maccabee caught up the standard of revolt as it dropped from his father's aged hand, beat in battle again and again the Syrian generals, and, while they were gathering fresh troops to crush him, blockaded the Syrian garrison in Jerusalem, purified the Temple that Antiochus three years before had polluted with foul heathen rites, put in good order the ground on which it stood, then overgrown with shrubs, erected a new altar, and held a solemn Feast of Dedication, which lasted for eight days, and had ever since been kept up each year by pious Jews.

In the spring came two days when everyone was busy merry-making. If the child had been at the synagogue service the night before, He would have noticed that during the reading whenever the name "Haman" was mentioned, there were angry shouts and stamping of feet. He would ask what it all meant, and would be told how, five centuries ago, the great Xerxes married a young Jewess, Esther, and how his favorite minister, Haman, was going to have a slaughter of the Jews in the empire because Esther's cousin, Mordecai, did not pay him enough respect; and how Mordecai was promoted and Haman hanged, and the Jews were allowed to defend themselves, and they killed thousands of those who were going to kill them; and because Haman had drawn lots to find a day for the massacre, this anniversary was called the Feast of Lots. And the boy would think some such thought as in after years He expressed in the words, "Fear not them that kill the body," or "The very hairs of your head are all numbered."

A month later He would miss His father and some of the neighbors. They had gone to Jerusalem. One evening He would see His mother looking all over the house with lighted candle. She was searching for any leaven that might be hidden. He would notice that the bread given Him to eat during the days that followed, was close and hard. And then He would be told how in the days of old their forefathers were captives and oppressed in Egypt, and how, on this day they killed a lamb without blemish for each household, and sprinkled its blood on the door-post, and ate the roast meat with unleavened bread like this, and with bitter herbs; and how, in the night the angel of the Lord passed over the house of the Israelites, but in every house of their oppressors smote the eldest son that he died; and

how then the Egyptians thrust them out in haste, and so they got away into liberty, and at last into a land of their own; and that now every year the men of Israel went up to Jerusalem from all parts of the world to keep the festival. Thither was Joseph gone, and this was why they had unleavened bread to eat. And Jesus would begin dimly to apprehend that salvation was linked with suffering, yea, with shedding of blood, and those ideas would be already forming which enabled Him in later years to meet His last agony with fortitude, likening Himself to that innocent Paschal lamb, and asking His disciples, whensoever they should keep that feast, to do it in remembrance of Him.

A few weeks later, and in clear weather and beautiful sunshine, the child would see the laborers begin to cut the grain, the barley first, and then the wheat. And when the first loaves were made of the wheat, again would the elder folk set off to Jerusalem to offer them as a wave-offering to the Lord, and also, the child would be told, to keep the memory of the giving of the Law to Moses on Mount Sinai.

In rather more than three months' time, a blast of trumpets ushered in the New Year. No work was done that day, but the thoughts of all turned to the account that was being taken of their lives by God in Heaven. Ten days later came "The Day," the solemn Day of Atonement. The adults went out early with white shrouds and caps to the synagogue, and stayed there all day long. And Jesus would hear how at Jerusalem the High Priest, on this day alone of all the year, after elaborate purifications, was entering the Holy of Holies, and perhaps He would be told some of the details of these solemn rites, and would feel even now, in some measure, the awfulness of sin, and the necessity of suffering, for that "without shedding of blood is no remission."

Now all the crops of the year had been gathered in, and the vintage was over. On the fifteenth of the month everybody began to collect the boughs of trees and twine them together into tents. And Joseph and Mary and all the family turned out of their house to live for seven days in one of these leafy booths. And the child, as He helped carry the boughs and played about the doorway, would hear the story of how, for forty years, their forefathers wandered through the wilderness, living in tents, until God brought them into their own dear land, and gave them houses to live in, and fields to till, and fruitful

harvests; and now, year by year, they celebrate His praise in harvest thanksgiving. And at night the lamps were lit in the booths, and torches were carried round, and there was singing and playing of instruments, and Jesus would catch the gladness of those about Him, and join in their praise of Jehovah, who had delivered the nation from bondage, and was the giver of all good things.—J. Brough: *The Early Life of Our Lord*.

SEEING THE PLACES.

Let us imagine ourselves seated to-day upon the modern English Orphanage, which stands high on Nazareth's hillside where it commands the town and the valley below. The observer is looking toward the southwest, in the direction to be indicated by the angle which the teacher will draw on the Galilee map, and the field of his vision embraces all the territory upon the map between the two lines of the angle. In order to orient yourself, try to realize in which direction from this point, as one looks a little south of west, is the Sea of Galilee, is Jerusalem, is the Mediterranean.

The distant prospect shows the great and fertile Plain of Esdraelon, its varied colors indicating its different kinds of vegetation. Dimly one sees the flash of a streamlet. This is the River Kishon, which runs northwest, or to the observer's right, into the Mediterranean near Haifa, in the Bay of Acre. Not far to the left rises Mount Tabor, and beyond it are the mountains of Gilboa. The uneven horizon in the distance is the foot-hills of Mount Carmel, which rises more loftily toward the right or west. Nazareth is upon the upper or northwest rim of this cup-like depression. You can see where the break in the cup is at the south, and can trace the steep and winding lane, which is the only outlet of the village to the world beyond. Across the lake-like vastness of that plain yonder it was possible in Jesus' time to see the great caravan road from Damascus to Egypt, the bridge from Europe to Africa.

In the immediate foreground are some men dressed in Oriental costume. These robes of bright stripes or of pure white are similar to the garments worn by men in the time of Jesus.

Looking down into the village one can see many houses, most of them of two stories, but a few of one. These are all modern buildings, but the one-story homes are of the same style as well as of the same material as those in which Jesus and His neighbors lived twenty centuries ago. Notice one with a single door and a flat roof, and you get the impression of what the home of Jesus was like.

Although the soil upon these hills is scanty, they are still covered with beautiful flowers, and they are the home of bright-colored birds.

The name of the stereograph which shows this scene is "Nazareth and the Plain of Esdraelon at the southwest—Hills where the boy Jesus played." Substantially the same view is given in the illustration in the pupils' textbook.

CHAPTER IV.

A COUNTRY BOY'S FIRST VISIT TO THE CITY.

Review the road map and ask each pupil to mark upon it each place successively as mentioned in the lesson story. The time at which to introduce the stereograph or the Tissot picture, if used, is, of course, at the point in the lesson story when the approach to Jerusalem is described. If these are not at hand, give the class briefly the description of what can be seen from Mount Scopus under "Seeing the Places." As you come to the holy city with Jesus and His parents have each pupil mark on his Jerusalem map with pencil the probable route which Jesus took about the city, ending up at the Temple. Then turn to the picture of ancient Jerusalem and mark there in pencil, the points to which the three would go, noting especially the place where they would stand when their sacrifices were offered, and also the location of the terrace where Jesus listened to the doctors of the law. Find in the notes the full description of what Jesus saw and did at Jerusalem.

The discussion to-day will naturally turn to the significance of periods of awakening in the lives of boys and girls. Some of the class are already conscious of having arrived at such a crisis. Without causing any of them any unnatural experiences, it will be wholesome to suggest how the rapid physical and mental development of which they have been conscious is preparing them for full manhood and womanhood, in order that they may take their responsibility in the world and make great choices, which men and women must make.

When the question comes up just which choices ought to be faced by young people of their own age, watch carefully for the responses and seize upon the one which you think most timely. You may, for example, have noticed an unusual tenderness among some toward religious truth. Without preaching and certainly without singling out any individual, give your own simple experience of youthful interest in personal religion or tell one or two well pointed stories from other lives which show the importance of facing manfully life's great issue and of the strength that comes from allegiance to the Master as soon as the heart awakens to His claims. Or the discussion may turn to the question of joining the church. Again, it may take a homelier turn, and refer to religious witness or activity in the Christian Endeavor Society or the problem of living definitely but mod-

estly the religious life in school. The special thing to do is to cause the class to feel that Jesus was before them in these experiences of awakening to duty and of choice, and that no question is settled or can be laid aside until it is settled right.

Defer discussion of the question of one's personal vocation in life, as that comes up in Chapter VII.

For home map work assign the coloring of the Galilee map on page 16, in imitation of the coloring used upon Map 4. This is to be done to make more clear the physical contour of the special provinces in which Jesus lived His early manhood.

INFORMATION FOR THE TEACHER.

The People Passed on the Way. The attention is at once drawn to the dark skins, bright eyes, white teeth and wonderful taste in combining colors, of the people of the plain of Esdraelon. There could be nothing more picturesque than the women, in their red veils, and garments with long, pointed sleeves, carrying water; the dark camel-drivers, in black head-dresses, and striped brown and white abbas (cloaks), riding on diminutive donkeys before the train of clumsy, swinging, dull-colored camels; the rich sheikh, in a purple jacket, scarlet boots, thin white cloak, and yellow head-dress; his gray mare, with a scarlet saddle, with long brown tassels at its peaks; alternating with the herds of black goats and diminutive red oxen.—Quoted in *Stories about Christ*.

What Jesus Saw and Did at Jerusalem. Through orchards and gardens the pilgrims descended to the New Town, and entered by the Damascus Gate. The streets were narrow lanes, with many shops of braziers, clothiers, butchers, and wool-dealers. Just now they were crowded with strangers making purchases, or arriving in parties, like this from Nazareth, travel-stained and weary.

Mount Zion rose high on the right hand, and the three great castles newly built for Herod, each like a huge rock cut into regular shape, standing as sentinels to guard the beautiful palace of the king.

To the left, before them, lay the spot towards which, since they had caught sight of the city, their eyes had constantly been turning—the Temple hill, with its terraces of snow-white marble and gleaming gold.

There would be no difficulty in finding a resting-place. Everyone kept open house at Passover-time. No lodgings

could be let for hire. A curtain hanging before the entrance meant, "still there is room." A table spread was an offer of food, and the passing stranger might enter and join in the meal.

It was early summer—perhaps the most pleasant part of the year—and most of the visitors slept in the open air or under temporary booths; large parties of them camped outside the walls.

The feast lasted seven days. The fourteenth was the "day of preparation," on which all leaven had to be put away. When the sun set on the thirteenth day a search was made, and every crumb collected. In the morning again they searched, and everything that had any trace of fermented grain in it, was taken outside the house and burned. For the Passover was a feast of unleavened bread.

There was a thorough cleansing of vessels that might be wanted. Everyone washed himself and trimmed his hair and nails.

Fine flour had meanwhile been mixed with water and baked into thin dry biscuits. Lambs without blemish had to be got ready, and Josephus mentions as many as 256,000 being required.

With such preparations all were busily occupied until, in the afternoon, at last the trumpets sounded from the Temple, and the feast began.

The men pressed eagerly towards the Temple, jostling one another in the narrow streets. Each carried in his arms the lamb for his household or company. The victim was examined and slaughtered in the outer court, the blood being passed up in bowls by rows of priests and poured upon the altar. Then it was prepared for food, and carried back to be roasted for the meal. Cross-shaped skewers of pomegranate wood held it together. It was roasted whole, and not a bone of it was broken.

From two to twenty persons sat down together as one family. He who was the head pronounced a benediction, cups of red wine and water mixed were drunk, hands washed, and another blessing said. Then a table was brought in, on which were set bitter herbs (endive, chicory, wild lettuce, or nettles), the unleavened cakes, a dish of sauce made of fruits and vinegar mixed into a paste, and the roasted lamb. The head took a handful of the herbs, dipped it in the sauce, and saying a blessing, ate a bit and passed it to the others. Meanwhile the son of the house, or the youngest boy present (on this occasion it may well

have been Jesus himself), asked in set forms of words the meaning of the feast, and in set forms the head replied:

"This is the Passover that we eat, because God passed over the houses of our fathers in Egypt."

"We eat these bitter herbs, because the Egyptians made the lives of our fathers bitter in Egypt."

"We eat this unleavened bread, because there was no time to raise the dough before God revealed Himself to our fathers and redeemed them; we must praise, celebrate, honor, magnify Him who did these great and wonderful things to our fathers, and brought them out of slavery into liberty, from sorrow to joy, from darkness to a great light. Therefore let us say 'Hallelujah! Praise the Lord.'"

And all together sang aloud the first part (Pss. 113, 114), of the great Hallel or Hallelujah song:

Praise ye the Lord.
Praise, O ye servants of the Lord,
Praise ye the name of the Lord.
Who is like unto the Lord our God,
That hath his seat on high,
That humbleth himself to behold
The things that are in heaven and in the earth?
He raiseth up the poor out of the dust,
And lifteth up the needy from the dunghill;
That he may set him with princes,
Even with the princes of his people.

The hearts of these humble Galileans would swell with pride that they were children and servants of the Most High. And the boy Jesus, how fully was the Psalm to be realized in Him, poor and needy, but a prince!

After the Psalms another blessing was said. A second cup of wine and water followed, hands were washed again, and with blessings the unleavened bread was broken and passed round. In like manner the lamb was carved and eaten. Next came a third cup, "the cup of blessing," and then the fourth and last. The second part of the Hallel (Pss. 115-18) was now sung.

Another short prayer and all was over.

What was not eaten of the lamb was at once burned, so that none of it should remain to be defiled.

Though it was now late, there was yet no thought of rest; and when at midnight the Temple gates opened again, the people

pressed through them to present their thank-offerings of a bullock, or a lamb, or a goat, for it was written in the Law, "None shall appear before me empty." The animal was slain and its blood sprinkled on the altar; part of it was reserved for the priests, and the rest taken away and eaten at a sort of second feast.

The next day was a day of rest, and no work was done beyond the preparing of the necessary food.

On the sixteenth men were sent by the priests to the valley of the Kedron to cut a sheaf of barley for first-fruits. And the boy would notice what a crowd followed them, and perhaps would join in the procession with which the sheaf was carried to the Temple to be waved before God in thanksgiving; and, turning away again, would find the streets resounding with the cries of sellers of bread or parched ears from the new crop, only now, after that rite, permitted to be sold.

The days that followed had no special duties or ceremonies, and the people made of them a pleasant holiday-time. The last, the twenty-first, was again a day of rest, and in the evening another Passover was held for any who had not been able to be present on the first day.

But by this time Jerusalem was assuming its ordinary aspect again. There was no need to stay during the whole seven days, and many of the visitors were already on their way back to their far-off homes.

During all this week the boy's mind would be keenly alive to what was passing around Him.

He would hear at dawn the three trumpet blasts from the Temple, and the bugles of the Roman garrison in the Castle of Antonia, at its northwest angle; and would find the streets already busy with people, some making their way to the Temple for the morning sacrifice, some hurrying to the outer court only, with money to change or sheep to sell, some turning in to the synagogues proper to their nationality, and some getting their stalls or shops ready for customers.

As soon as the first rays of the sun shone out all, whatever they might be doing, bent their heads for a few moments in prayer.

Here was a group of priests; here a Pharisee, proud and solitary, with conspicuously large Tephillin bound on his forehead and his wrist; here a white-robed spiritual-looking Essene; here a Greek merchant.

And the languages spoken were as diverse as the personalities. And as the day passed on a babel filled the ear, of bargaining, gossip, greeting, crying of wares.

Open stalls were laden with figs, raisins, bread, fish, lentils, spices and syrups, and with carvings in wood and stone.

Artisans worked away at their trades—potters, weavers, flax-beaters—as busily as though there were neither crowd nor noise.

The tradespeople of Jerusalem reaped a rich harvest at Pass-over-time, and had good reason to be zealous for its observance.—J. Brough: *The Early Life of Our Lord*.

The Significance of Jesus' Age. The age of twelve was especially notable for a Jewish lad. According to custom, he was then personally recognized by the social and religious authorities of His little world as having become "a son of the law," thereby attaining the full rights of Jewish manhood. Before that his religious duties had been performed for him by his father; after that he performed them for himself. From this time also attendance at the great religious feasts in Jerusalem became a duty. The visit to the Temple with its quickening suggestions would naturally bring these budding religious aspirations into blossom.

The period of adolescence is for all youth a time of rapid broadening of mind and awakening of consciousness. Momentous changes accompany it in the physical constitution and the mental and moral attitude. Especially is it a spiritual crisis. The narrow life of the home and school expands into the larger life of the world. The transition then is easy from sonship in the family of man to sonship in the family of God. If delayed, it becomes harder every passing year. Here begins the way of chosen obedience to God, and consequently of peace, purity, and joy. Here, too, begins the way of sin and sorrow. To the one, the youthful mind is invited by all that is good and true; to the other, allured by all that is evil and false. To the decision here made many a man looks back after years of failure and sin, begging bitterly but in vain to be placed again at the parting of the ways.—*Outline Studies in the Life of Christ*.

SEEING THE PLACES.

Let us stand upon Mount Scopus, northeast of Jerusalem, and get the view which is seen not far from the spot where Jesus first caught sight of the city. We look southwestward.

The northeastern corner is directly before us, with the full length of the

eastern wall stretching off to our left, and the northern wall more dimly seen extending off to the right. You can see pretty well from here how the city was built on a headland or tongue of land stretching south. It drops down to the Valley of Hinnom on the west and south, and to the Valley of Kedron on this side, or the east. A comparison with the sketch map of the city will make this even more plain. The town since Jesus' day has been growing northwest. Much of it now is outside the walls. That largest dome, seen over the centre of the eastern wall, is the Dome of the Rock, and stands in the midst of the Temple area, on the site of the Temple. The white modern tower near the centre of the city belongs to the German Church of St. John, and a short distance farther to the right you can see the two domes of the Church of the Holy Sepulchre.

Jerusalem in those early days, as now, was a walled city, and that wall on the east side, to which we are looking, was perhaps, because it was nearest the Temple, demolished and rebuilt oftener than any other. The present wall is about three hundred and fifty years old. This wall rises at the further corner, its oldest part, to a height of one hundred and eighty feet above the ground. The rubbish that has gathered at the foot is in places from sixty to ninety-five feet deep. The wall is now hemmed by extensive cemeteries, and this fact, with the sombre gray of the doom-roofed houses and the oppressive silence of the place most of the day, makes the city, upon approach, seem a most mournful place.

You notice that the "Dome of the Rock," which stands on the site of the Temple, is very close to this eastern wall. The city was probably then, as it is to-day, a collection of low, uninteresting houses with narrow streets, but it was the Temple that made it glorious. How its white marble must have shone beside the brick and limestone and mud of the humbler houses. In Jesus' day the view of it was somewhat obstructed on the side nearest to us by the Roman fortress of Antonia. West of the fortress was probably the council house of the Sanhedrin. Still farther west were the gymnasium and the lofty palace of the Asmoneans, built by the ancestors of the patriot Maccabees and used in the time of Jesus by Herod as his residence.

The gate which pierced this eastern wall nearest the Temple (seen nearest the Dome of the Rock from here), was the chief entrance to that holy place, and, as it opened into the path of the Mount of Olives and Bethany, was the one used most often by Jesus. It is called the Golden Gate and is now sealed up. Nearer us in this eastern wall is St. Stephen's Gate, so called because, according to a very ancient tradition, it was from this gate that Stephen was dragged by the mob, and just outside it was stoned.

(It might be well to ask the class to point out the places you have just described, as you name each one.)

The company from Nazareth coming down over the highlands behind us, must have crossed that valley over there to our right, and have entered the city by the Damascus Gate near the centre of that northern wall.

The name of the stereograph which gives this view is "Jerusalem, the Holy City, from the northeast, near the place from which it was first seen by Jesus." Very much the same scene is pictured in the sketch in the pupils' book on page 30.

A similar view of the ancient city is given in Tissot's "The Northeast Angle of Jerusalem."

CHAPTER V.

THE VILLAGE CARPENTER.

Ask the pupils to show the maps of Galilee which they have colored, and have them imagine that they are standing again upon the hilltop of Nazareth and getting the outlook which is visible from that point. If you are using stereographs employ the one used in Lesson 3, to make the view still more vivid. Do this in order that the class may more distinctly realize the location of Nazareth as an isolated, hillside town, with nevertheless the full current of domestic and foreign life flowing down the great highway which crosses the plain of Esdraelon, which is in sight of Nazareth at its south.

While asking the lesson questions introduce the illustrative material given below, and also any more pictures or further statements of fact, about the life of a carpenter, and put a good deal of emphasis upon the things Jesus was learning during these years: from men, from current movements, from history, from passing scholars and thinkers, and from nature.

After furnishing as much information as you may regarding the Nazareth life of Jesus, suggest the place and value of the Old Testament in His life. To many of the class the Old Testament is a chaotic collection and a dead book. Let the aim be to-day to show how it was the literary outgrowth of a wonderful nation through a thousand years of its stirring history. Show that the spirit of the Old Testament laws at their best was not mere ritual, but was full of reference to human and social betterment. Make the class see that the prophets and psalmists were like our own patriots and poets, expressions of both the triumph, the sorrows and the longings of a great people. Especially suggest that the Old Testament is a book with a passion for social justice, a book for working-men and the oppressed, a book which stands for better conditions for the race, even as the New Testament does for a better life for the individual. Most of the class have never before realized that the Old Testament was a definite and valuable contribution to the mental and moral preparation of Jesus.

Insist upon a thoughtful answer to the question about the importance of Jesus' having had the experience of a workman. Emphasize also the fact that the thirty silent years at Nazareth were as distinctly a portion of His services to God and ministry to men, as were the days of teaching, which are recorded.

For the home work turn to the journey map on page 24 and ask the pupils to mark with a different colored crayon than was used before the probable journeys of Jesus as a workman and the route of Jesus in His journey from Nazareth down to the Jordan, where John the Baptist was teaching. Have them locate Jericho, Hebron, Jerusalem and the Wilderness of Judea and mark the distances of each from the other and from Nazareth.

INFORMATION FOR THE TEACHER.

Galilee in the Time of Christ. Galilee was the richest and most varied province, Judea the most secluded and barren. In the north, Galilee was guarded by the snowy crown of Hermon and the wooded slopes of Lebanon, and was graced in the south by Carmel and Tabor; while in the southeast it embosomed the lake of Gennesaret, out from which opened those glorious plains that were to the fond imagination of the people as the garden of God. On the west its table-land overlooked the blue sea, where went the stately "ships of Tarshish." And the land was rich in men—the fields in husbandmen, the towns and villages in merchants, the lake in fishermen. One who knew and loved it said, "It is a fertile land and full of meadows, where trees of every kind grow, and promises through its luxuriant fruitfulness a rich reward, even to the most miserable husbandry." The people were mainly, but not entirely, of Jewish descent. Their land was too open and busy to be exclusive—the people too remote from Jerusalem, and too jealous of its priesthood to be dominated by the narrower Judean ideal.

In Galilee there were Gentile cities like Scythopolis, and cities like Tiberias, where Greeks dwelt, and where Greek culture and art were not unknown. Through it, too, there was continually flowing a stream of commerce, and Syrians and Arabians, Phœnicians and Greeks often made their homes in a land which was a highway of the nations. There, too, coins with Greek inscriptions circulated, amphitheaters and palaces ornamented in the Greek and Roman styles were tolerated, and even the Roman eagles, which could not be introduced into Jerusalem without danger of insurrection, were allowed to pass unchallenged through Galilee. But while this contact with a wider world made the men of Galilee more open in mind and heart than the men of Judea, it did not make them less devoted to the faith and hope of Israel. They loved the city and service of their faith, and to the last "they went up to Jerusalem, as was the

custom of the feast." But the grand religious agency in Galilee was the synagogue, not the temple; its ideal was that of the scribe rather than that of the priest. Their Judaism was one of the letter, but even as such it was nobler and purer than the Judaism of the temple and the priesthood.—Condensed from Fairbairn: *Studies in the Life of Christ*, pp. 10-13.

SEEING THE PLACES.

There is a carpenter shop in modern Nazareth. It is a spacious, white-washed room, but furnished only with small tools, the saw, the plane and the vise. Some of the workmen are dressed in costumes which resemble those worn so long ago, except that they wear the modern Turkish fez. To-day there is a demand in Nazareth for more skilled work in cabinet-making than in the time of Jesus.

The name of the stereograph of this scene is "Carpenters in Nazareth, where Jesus was known as a carpenter." Wilde 250 also shows "A Carpenter Shop" in Palestine.

CHAPTER VI.

THE MAN WHO HAD A NEW MESSAGE.

Turn to the journey map and locate the places where John was probably teaching, also Jericho, Hebron, the wilderness of Judea, and Jerusalem, and get an estimate of the approximate distance to each of these. This is to make clear the neighborhood of John's up-bringing. This is the point at which to utilize stereograph or the description of the places seen.

Bring out by means of the individual report for which you asked, and through general discussion, the points of difference and agreement between John and Jesus. First suggest the different occupations of the parents of the two. Then make vivid the different kinds of bringing up. Contrast the freedom of thought in the northern country with the asceticism and narrowness of the Essenes. Show the difference between the harshness of John and the winsomeness of Jesus. Do not, however, let the class feel that Jesus was weaker than John. Suggest the similarity between the thought of the two in the way they broke over racial boundaries in their views regarding ceremonials, in their beliefs that something was to be done at once for the Kingdom, in their desire to organize a movement in its behalf. Get from the class an imaginative account of what would have been the result of John's work had he not been interrupted by im-

prisonment. Call attention to the large-mindedness of Jesus in being willing to join the movement of a man with whom He could not entirely agree. Suggest His humility in following the man when He was Himself worthy to be John's leader.

For the home map work ask the pupils to color upon the journey map, in imitation of the coloring used in Map 21, simply the desert portion of Palestine. This is to be done so that they may understand its extent and locate the scene of the temptations of Jesus.

INFORMATION FOR THE TEACHER.

John's Life in the Desert. The Jews called this wilderness "Jeshimon"—the "appalling desolation," or "horror."

Yet despite the general aridity, many little spicy plants—thymes and mints—abound; the cactus flaunts its gorgeous flowers, and in its season the white broom blossoms in the valleys. These furnish food for locusts, which formed the greater part of John's food, and bees, that made the honey which was his only luxury. Both of these are regular articles of food with the desert Arabs. Only the bodies of the locusts are eaten, boiled with butter or salt, and sometimes spread on unleavened bread. Tristram says, "I found them very good. They tasted somewhat like shrimps, but with less flavor." As the wayfarer walks across the wilderness many species spring up at every step, making a drumming sound, and spreading their bright wings of scarlet, crimson, blue, yellow, white, green, or brown.

John's simple costume was probably quite similar to that now worn by many of the Arabs—a loose garment of camels-hair cloth, confined at the waist by a leather belt, a head-dress formed of a triangular cloth held in place by a cord, and stout sandals, which would be necessary in walking the flinty desert paths.

His shelter would naturally be one of the dry caves with which the hills abound, and in which lived many companies of men, or solitary hermits, who wished to enjoy lives of holy contemplation. Here he could have quiet and ample leisure to fit himself for his work by studying the law and the prophets, and especially those prophecies which concerned the Messiah and himself. Being near Jerusalem, he could often visit the city if he chose, and it would have been strange indeed if he had not done so, to study the characters and needs of the people whom

he was to prepare for the Messiah's coming. These were the keen publicans, the rough soldiers, the self-satisfied Pharisees, the haughty Sadducees, and the common people of every occupation, who afterward flocked to hear the fiery preacher at the fords of Jordan.

What John's Teaching Meant. To the Oriental mind a road, a way, the king's highway, includes primarily the idea of a kingdom; of a kingdom planned and a kingdom controlled; again, it includes the idea of a personal sovereign; of a sovereign whose plan is back of that highway and whose purpose is before it; yet again, it includes the idea of a king's commandment in the building of that road and in the keeping of it in repair; of a sure course to one's destination by means of that road; of safety while on that road; of duties which grow out of being on the line of that road; of a duty of watching for the king's coming, and of making the road ready for his passage; of the duty of following in the train and in the service of the king when he is moving along that road. And this covers everything that we understand by the way of duty, the way of privilege, the way of safety, in our moral and spiritual life course.—H. C. Trumbull.

SEEING THE PLACES.

Perhaps the Jordan does not look at all as you imagined it would, but even though this river, which was the scene of Joshua's triumphant crossing, which is glorified in our hymnology as the symbol of the Christian's death, does appear turbid and uninteresting, still to untold millions it is a great river with holy memories. Thousands of Christians come here every year from far off Russia, at untold sacrifices, to be baptized in their shrouds. They are usually surrounded by spectators who wear the garb of the time of Jesus, and are guarded by Mohammedan tribesmen, who protect them from other tribes in the still dangerous journey from Jerusalem. Every pilgrim carries home a vial filled with the sacred water, and the water of the Jordan is used even in America in baptismal services.

We should remember, however, concerning this river, into which thousands of pilgrims rush each year to wash away their sins, that it was never to the Hebrews an important stream, save as a boundary. Its shores were never thickly populated. It was to the neighborhood of this stream, however, that John the Baptist brought his converts,—perhaps because it was far from the temptations and corruptions of Jerusalem; perhaps it symbolized withdrawal from the world; perhaps because the place where Israel crossed the river was an emblem of the new Israel's crossing over into the new life.

The name of the stereograph of this scene is "Baptizing in the Jordan." Wilde 207 shows "The Pilgrim Bathing Place." Excellent illustrations of John and his preaching are found in Tissot's "The Voice in the Desert" and "John the Baptist and the Pharisees."

CHAPTER VII.

JESUS' CHOICE OF A CALLING.

Review the desert map which the pupils were to make at home, and utilize at the very beginning to-day, either the stereograph or the description of the places.

The presentation of this chapter in the pupils' text-book will appear to the teacher novel. A careful reading of it, however, will, it is believed, cause the teacher to realize that it has considerable force, and that it is especially strong in establishing and maintaining points of contact with the pupil's own moral experience.

The details of geography and historic surroundings are to be made perfectly plain, but they are to be put out of the way early in the lesson. The essential fact about the lesson setting is that Jesus needed and secured for Himself solitude, while He was solving His life problem. The need is one which, in our crowded and hurried time, surely all our pupils must sometimes feel.

The title chosen for this lesson is "Jesus' Choice of a Calling." Even high-school boys and girls are now beginning to think seriously about this very question, and those who have left school have already partly decided it.

Without preaching to the class it is desirable to help them to feel, as they are at just this period of life so ready to do, the call of the heroic. Begin the lesson, therefore, by trying to get them to state what motives could have impelled Jesus to His choice. They have, it is presumed, already read the lesson story and know the motives which He rejected. A good way to start the class to thinking will be to quote the expression common among young people, "The world owes me a living," and deny this sharply by saying, "This is a lie; we are debtors, not creditors, when we begin life." Ask the class to help you prove this. Help them to suggest how we are debtors to the men of the past,—the pathfinders, who discovered and opened up our country; the pioneers, who suffered to make settlements in it; the patriots, who won our independence and kept the nation free; the poets and idealists, who always saw something better for our people than they possessed in the present; and the working-men, who established its homes, brought up its children, and have made the country rich. Most of all, our parents! These would be ashamed of us if we should accept their sacrifices

and be nothing and do nothing ourselves. A good way to make this seem more vivid is to point out the institutions which the pupils saw this very Sunday on their way to church,—first the home, next the road, then the court-house or municipal building, the school-house, the physician's office, the hospital and the church. Show, not by your own statement, but by dialogue, how we have ourselves earned none of these things; how other men did for our sakes; and how costly each of them is. Ask the class to give instances which would come to Jesus' mind of the indebtedness which He bore to His Jewish forefathers. Get as many facts as they readily recall, of Jewish patriotism and nobility. We also are debtors to God, whose Providence has placed us in this land and under circumstances which are so much more favorable to us than to those who are poorer and have fewer opportunities than we. How much right an ignorant emigrant child has to scorn us if we do not make the most of our schooling and other training, and are not planning to share at least some part of our life with such as he. Ask the class to suggest how this thought would run in Jesus' mind, and what classes of people there would be, to whom He would feel indebted. We also owe something to the future. If one generation should lose the skill to read and write, and all the ordinary manual arts, the next generation would be in a savage condition. The children who are yet to be born must receive practically everything from us, and if it is going to be easier and happier, instead of harder and sadder for them to live, their safety and joy depend upon us. Just as our fathers determined most of our circumstances, so we shall determine the circumstances of our future children. Ask the class to state briefly what things Jesus possessed, which He felt He had the privilege of handing down to those who followed Him. Suggest: His idea about God; His plan for the social welfare of the people.

The question of how Jesus worked out His choice is to be described in our future lessons, so do not enter upon that topic to-day. Make the nobility of such a choice as Jesus made, more distinct, by going back over the three problems which He faced, and show how cheap and ignoble any other choice would have been than that which He made. Every choice He made was about a thing which only strong men face and which had to do with things of power.

INFORMATION FOR THE TEACHER.

The Motto at the Baptism. Many strange things have I heard of what happened to this Jesus when He submitted to be baptized by His cousin. And as none but Jesus would have known His feelings on that occasion, these reports must have come from Him. Among us it is the custom that each Jew should select from the Psalms some stanza which should serve as the motto of his life, and identify him when he appeareth before the Angel of Death. Now, it would appear that as Jesus was being baptized of Jochanan (John) He heard the Voice of God say to Him the stichos (line) of the psalm, "Thou art my Son; this day have I begotten thee."—Jacobs: *As Others Saw Him.*

The Call to be the Messiah. If it be true that Jesus' consecration to His life work began at His baptism, it is believed by many that it took the form of a serious resolution to accept the Father's call to become His messenger to the race, that is to be the Messiah. A parallel resolution is suggested in the following incident of Loyola, from a forgotten source:

Loyola began life as a common soldier in the Spanish army with all the rough vices of a soldier of those days. But in one of the campaigns in which he fought, his leg was broken by a cannon ball, and he was forced to lie idle for many months, waiting for the bones to knit. To while away the time he read books. Among those at his disposal were a copy of the Bible and a certain collection of Lives of the Saints. As he read, a new and audacious and inspiring thought came to him. "Why might not *I* be a saint? Not just an ordinary, respectable Christian, going to mass as often as required, but a *saint*; not a saint like these I have been reading about, perhaps, but a new kind of a saint, such as I am fitted to become: a soldier saint." Out of that thought grew the Society of Jesus, for whose sublimely heroic history, despite its imperfections, we can have naught but admiration.

SEEING THE PLACES.

We are in the wilderness of Judea, which stretches north and south through Judea on the western side of the Jordan valley. It is not twenty miles from Jerusalem. It is a spot in the wilderness which, it is very likely, John knew well, and where perhaps he lived. We are looking northeastward. The brook which we see is by many believed to be the Brook Cherith of Elijah. As we stand, Jerusalem is behind us, and Jericho is before and beyond our field of vision. Down at the bottom of the deep

gorge before us, the brook and the path that follows it are along a path of one of the thief-infested roads that are still found in the region between Jerusalem and Jericho. The convent is named for Elijah, and is still occupied by solitary monks. The cave above is the place where the lonely prophet found shelter. In some such spot Jesus took refuge during at least a part of His days of decision. How still it would be, and how lonely these tawny cliffs and somber bushes, the associations with Elijah and with John, the inhuman dreariness of the region, the companionship of wild beasts. These increased the loneliness of the spiritual struggle through which Jesus passed. They help us also to realize the dauntless and independent character of John the Baptist, the man who had spent his life in such solitudes as these.

The name of this stereograph is "Marvelous Gorge of the Brook Cherith, and Elijah Convent."

Wilde 208 shows "Mount Quarantania, the reputed place of Jesus' temptation."

CHAPTER VIII.

HOW JESUS WENT ABOUT HIS WORK.

Turn to the map of Sychar and locate Jacob's well as related to the mountains and to the village of Sychar.

To-day's lesson is the best opportunity we shall have to study Jesus' art as a converser. We are so apt to think of Jesus as a preacher that it is most wholesome at the very beginning of His life work to realize that perhaps He did more good through friendly, private converse than in any other way. The hour is to be spent in realizing how tactful and successful Jesus was in this great, but neglected, means of ministry.

The lesson story in the pupils' text-book calls upon them to recollect how often they themselves have been helped by a word from a friend. Let this point of contact be the beginning of your teaching to-day. Ask different ones if they recall and are willing to relate, some instances where this was true. Remind them that you do not mean by helpful conversation, "jawing" or clumsy efforts, which well-meaning or tactless people may have made to break down their reticence. In addition to such reminiscences as may be given from one or two, state some from your own experience or from the experience of others. Be sure that these illustrations are brief, simple and of a wholesome character, such as will appeal to your pupils. The following may illustrate the type desired.

A young woman who had moved into a new community was about to present her church letter and become a member of the

new church which she had already begun to attend. Her husband had never been a church member. A young man who had become acquainted with the two knew the circumstances and felt that it would be a shame in their early married life, for husband and wife to walk in different paths. He accordingly took the opportunity to give an entire evening to present the claims of the church to the husband. The young man was a successful business man, intensely practical, well educated and of fine spirit. Instead of asking him to come into the church in order to get some advantage or for any emotional reason, the gentleman who approached him appealed to him to choose the church as an opportunity for service. At the close of this straightforward and manly dialogue the husband said, "What you have told me about the creed of your church does not interest me, but when you tell me that it is a place where I can be of some use and perhaps of more use than anywhere else, then I feel that it is the kind of organization I would like to belong to." The result was that, although he had never considered the matter before, he immediately became a member of that church. The young man who approached him made no pretense to be better than himself, but went to him because he honestly felt he could do him a service, and because he wanted him to share what he himself had already found to be worth while.

After showing how helpful personal conversation has been already in the lives of the pupils, and having brought testimony from your own experience and such illustrations as this as to its helpfulness to others, make as your next point the fact that it is an art which great men besides Jesus have thought it worth while to cultivate. Call attention to the fact that legislation in congress to-day is brought to pass, not by eloquent speeches, but almost entirely through personal conferences and as the result of meetings of small committees. Recall that some of our most influential statesmen, like James G. Blaine and William McKinley, and notably Abraham Lincoln, have brought about more effective results through taking people into their confidences and acting as if they were their friends, than through their public actions. Give instances in your own community, which you may know, to show that some of the most important community movements are set agoing and kept vital by the quiet work of men who work by word of mouth. This is true of bad movements as well as of good ones.

All that has been said so far has emphasized the importance

of conversation, and it has shown incidentally that this important thing is an art. It is difficult and requires skill and preparation. We are to study to-day two of the most skillful conversations recorded in history.

Ask the class to notice that the first thing Jesus did in each conversation, was to get the standpoint of the person with whom He was talking. How often we fail either to understand or to help our friends, simply because we insist upon their thinking as we do, instead of trying to find out how they are thinking.

Do not let it escape the attention of the class that Jesus did not reserve His best thoughts for public moments. Some of the most famous of His sayings are found in these two dialogues, and He never spoke greater truths than He did to this shameless Samaritan.

The purpose of the lesson is to glorify Jesus in this humble but delicate art of tactful conversation.

For the home map work turn to the sketch map in the next lesson and ask the class to discover the names of the towns marked by dots, and to write them upon the map. They may do this, of course, by reference to the map at the beginning of the text-book.

INFORMATION FOR THE TEACHER.

The Samaritans. The Samaritans were a mixed race which sprang up in Northern Israel, after the fall of the kingdom in 722 B.C. They were the descendants of the heathen Assyrian colonists (2 Ki. 17:24-41) who had intermarried with the remnants of the Israelites who were left in the land after the bulk of the population had been carried captive. On account of this impurity of their descent they were not allowed to assist in rebuilding the temple at Jerusalem (Ezra 4:1-5). The enmity thus begun between them and the Jews became more and more violent as the centuries passed. They erected a rival temple on Mount Gerizim where they worshiped Jehovah with Jewish rites. They accepted the Pentateuch, but rejected the other sacred writings of the Jews. To some extent they seem to have shared in the Messianic hope. A few of them still survive at Nablus near the site of ancient Shechem. In His intercourse with the Samaritans Jesus showed Himself wholly free from Jewish prejudices, and they in turn received Him with an open-hearted faith that must have made the two days spent with them among the happiest of His life.—*Outline Studies in the Life of Christ.*

SEEING THE PLACES.

The small map of Sychar has located for us the journey of Jesus up into Samaria, and has shown us the spot where Jesus rested in the historic valley between Mounts Ebal and Gerizim. Down that path, moving southward, wandered Abraham, the father of the Hebrew people, with his flocks, seeking a home. He camped in this valley and may have climbed one of these mountains to reconnoiter. Jacob, his grandson, passed through here, going northward, when he was driven from his home in Hebron by the anger of his brother Esau, and many years later when he was rich in servants and cattle, he dug a well in this valley which he had captured from the native Amorites. Here to the centre of the land the Israelites came when they marched in from Egypt, and near the well of Jacob is the tomb which they made for their distinguished prince, Joseph, Jacob's son. A little to the right, where the mountain walls come nearer together, Joshua, their leader, gathered them into two bands, and declared from Gerizim the blessing, and from Ebal the curse. Joshua himself was busy later in the mountain slopes of Ebal. This region was the scene of many other notable events in Israel's history, but after the exile it was settled by a mixed population, Jews who had inter-married with their conquerors and with the native races that still continued the worship of Jehovah and built a temple for Him on Mount Gerizim, which they declared was the Mount Moriah, where Abraham went to sacrifice Isaac. On the summit of that mountain there stands a ruined temple of the Samaritans, and a small fragment of the race goes there annually and continues to celebrate the ancient Passover.

The woman who sits by the well is a Samaritan, and is dressed in a costume which is not unlike that of the time of Jesus. The gold bracelets and head ornaments represent her dowry and indicate that she is a married woman. She carries all her possessions on her person. The water-jug is of the antique model and is carried upon the top of the head. The thing in the corner is an arrangement to which candles are attached to light up the well. The picture in the background is an old oil-painting, which represents the dialogue of Jesus with the woman of Samaria.

It will be helpful to have the class imagine the exact spot where Jesus stood during the talk, and while they are studying the scene, to endeavor to reproduce the conversation.

The name of this stereograph is "A Samaritan Woman at Jacob's Well." Tissot has as an illustration "The Woman of Samaria at the Well."

CHAPTER IX.

HIS EARLY COMRADES.

The home work assigned last week required that the pupils should write the names of the towns indicated by dots upon the sketch map, in the chapter for to-day. This was to be done in order that they might become familiar with the comparative

locations of the villages associated with Jesus' Galilean ministry. The important thing is to fix Capernaum as a centre, and to relate it to Nazareth. Most people think that because Capernaum is below Nazareth that it is south. Instead it is north-east. They should also place Tiberias, the capital of Herod.

While the pupils are pointing out the details in the picture of the fishermen, help them to realize that these were real working-men, and not clergymen, who first followed Jesus. Impress the hardness and the danger of their daily life, the patience and hopefulness required, and the comparatively small and uncertain results obtained. Ask the class what qualities fishermen, as fishermen, would possess, which would make them good disciples.

Lay some stress upon the fact that Jesus did not hurry Peter and Andrew into discipleship, but that He gave them some time to study the matter and make a careful decision. While following Jesus eventually meant loss of income and frequent absence from home, help the class to discuss whether it was or was not a real loss to the fishermen. It is a loss which arouses life-long enthusiasm, gives constantly more joyous motives and leads to splendid results.

Do not describe Capernaum in detail to-day, because this is done in Chapter X. Its pleasant location and its importance as a social centre are mentioned simply as a contrast to the isolation of John.

If no pupil is prepared with the imaginary letter asked for in the "Work for All," try to get one or two to give such a letter verbally. Such an exercise of the imagination is not only legitimate, but it helps the pupils to enter into the thoughts of the men who surrounded Jesus.

Do not let either of the two factors in Jesus' attractiveness escape the class,—His winsomeness and His religious spirit. If He had been religious, but not likable, He would not have won friends. If He had been likable, but not religious, He would not have led them anywhere.

In the eleventh chapter we shall lay so much more stress upon the evangelists than upon the apostles that this lesson is the best opportunity for the study of the future of these four, the only ones of whom we have any definite knowledge.

Since Paul, not one of the Twelve, and Peter, are the two heroic figures in the early church, give especial attention to both the scriptural and the legendary accounts of Peter's after life.

Give the two imaginative tasks in the "Topics for Individual Report" in Chapter X to several pupils, so as to get adequate responses. Urge special diligence also in making the city plan in the "Work for All."

INFORMATION FOR THE TEACHER.

Fishing as a Business. In Christ's time the little sea was famous for its abundance of fish so excellent that they had gained a name in many distant cities to which they were exported when preserved in some way, usually pickled or dried. There were several methods of fishing—with spears, hooks and lines, and nets of various kinds. (For a good description see Thomson's *Land and the Book*, vol. iii, pp. 348, 349.) There was the hand net, the great drag net, used in shallow water, and the bag net, used in deep water, which was probably the kind used by Peter and his friends when they "toiled all night and caught nothing." In those days to be an expert fisherman meant to be a prosperous citizen, and such Jesus' fishermen disciples undoubtedly were.—*The Junior Teacher.*

The Charm of Jesus. The sons of Zebedee leave their fishing-boat without a murmur; Matthew rises from his desk, and resigns his worldly task without a second thought. They are supremely happy; they are inebriated with the joy of being with Jesus. They ask nothing of the world, for the world has nothing left that it can give them. In many a hamlet of the Galilean hills the strange conduct of some son or brother is discussed in sorrow or incredulity. He has gone on a day's journey to the lake, and has not returned, but surely he will return to-morrow. It can hardly be, except upon the theory of sudden madness, that all the things that have been most to him in life have ceased to interest him, because a new Teacher, of whom many speak ill, has charmed him by His speech. But the morrows dawn and wane, and he has not returned. News comes that he has been seen here and there, footsore and weary it may be, but none the less elated in his comradeship with Jesus. The hearts that ache for his return slowly learn that Christ has suddenly become more to him than father or mother, wife or child or kindred. Vain for weary eyes of earthly love to scan the lake for the returning sail; it comes not, and it will come no more. And still beside this lake, where at early dawn the eye may recognize Simon and Andrew his brother returning from their night of toil, and dragging the net to land, full of great fishes;

where dark-eyed children such as Jesus blessed still play upon the shore, and the very silence of the turquoise waters and the empty beach seems full of mystery—still, beside this lake the glamor of the Presence lingers, the voice of Him who spake as never man spake yet vibrates on the silence, and the awestruck heart feels that if Christ did indeed repeat His call to-day, that call would prove irresistible as of old, nor could all the later wisdom of the world stand proof against its magic.—William J. Dawson: *The Life of Christ*.

SEEING THE PLACES.

Turn to the accompanying map and find the point where the Jordan enters the lake of Galilee. We are looking south, getting just a glimpse of the western shore. It is a sunny day and the time is morning. This level shore, which was once in front of the village of Bethsaida Julias, presents exactly the kind of scene which Jesus often noticed when He came down to the shores at Capernaum in the morning. The fishermen who had been out on the lake part of the night are mending their nets in preparation for the next excursion. The heavy boats drawn up in the distance are similar in size and model to those which have always been used upon this inland water, and the solitary mast, so easily unshipped, indicates how these sailors were able to adjust their boats rapidly to the sudden storms which swept down from the mountains at the north and across this sultry basin. A glance at the construction of the relief map will fix the relation of the lake to the mountains at the north more clearly.

The fishing on the lake of Galilee is no longer important, because the inhabitants are too indolent and claim to have no taste for this method of earning a living. In the time of Jesus, however, the lake thronged with fish, and those who engaged in fishing operations were generally well-to-do, finding employment, not only for their families, but also for servants. We realize then that James and John and the other fishermen who followed Jesus, were not only stalwart and hardy individuals, but were also successful business men. They were men of experience and intelligence, and when they left all to follow Jesus they made important sacrifices.

The name of the stereograph of this scene is "Fishermen Mending Nets at Jordan's entrance to the Lake of Galilee."

Tissot's "Calling of Sts. Peter and Andrew" portrays in colors the first two followers of the Master at their work, starting up to go to Him.

In Wilde 47 we have, in Zimmermann's "Christ and the Fishermen," wonderfully carved faces of men of character. Wilde 216 shows "Bethsaida and the Sea of Galilee," Wilde 308, "Fishing Boat on Sea of Tiberias," and Wilde 218, "Site of Capernaum and the Sea of Galilee."

CHAPTER X.

HOW JESUS LIVED IN HIS NEW HOME.

The topics treated in this lesson, though usually neglected, are, in the writer's opinion, of the very greatest importance. Mark, with his usual abruptness, his fondness for the word "straightway," and his desire to impress upon his readers the wonder of Jesus' influence, tends to compress his story at every point and to suggest that Jesus acquired an influence in Capernaum for which he hardly gave time enough as an explanation. The other two Synoptic Gospels correct this tendency to some extent, but did not have enough information at their disposal to fully counteract the impression given by Mark. It is possible to suppose either a longer preliminary acquaintance by Jesus in Capernaum before He went there to live, or a longer stay there after He made it His home. Whichever view is taken by the teacher or the class there is abundant room and need for a careful study to-day, of the situation and social life of Capernaum, its influence upon Jesus, and the growth of Jesus' influence upon it.

Begin this lesson by turning to the map in the text and seeing if the class has succeeded in locating the towns marked upon it. Help them to estimate the distance from Nazareth to Capernaum, from Capernaum to Tiberias, and from Capernaum to Jerusalem.

As you go from the questions which describe the arrangement of the city, have each member of the class co-operate with you in drawing in pencil an imaginary sketch map of Capernaum, placing first the headland which extends northeasterly into the lake, then the plain of Gennesaret, then the roadway from Damascus toward the south, then the village spring, the city wall and gates, the synagogue, etc.

This plan, which the teacher should execute as well as his pupils, based upon the description in the lesson story, will be found the best basis for a study of Capernaum. The teacher should ask his pupils to point with their pencils to the various streets, the public buildings and the city wall, and locate at each the circumstance or event therewith connected.

In the same way co-operate in making a sketch map of the house in which Jesus lived. The illustration will help in making this. Then make clear the way the roof was broken up for the entrance of the paralytic.

Utilize the imaginative account which you asked for in the "Topics for Individual Report" to help make as clear as possible the daily life of Jesus in His chosen city. Then ask the class with you to write down on paper the names or occupations of as many people as possible with whom Jesus was acquainted in Capernaum at this time.

It seems helpful to suggest the gradual entrance of Jesus into His teaching work, and therefore, unusual stress should be laid upon His neighborliness and His search for tactful methods of teaching.

The last phrase in the pupil's text is of very great importance, which suggests that Jesus became "A man with a record and with a broad human experience." The first half of this phrase helps the class to see that Jesus was not a mere theorist, but was one who had lived practically and whose life was known. The latter half of the phrase suggests that this reality of experience not only made Him stronger with His neighbors, but gave Him wisdom and strength within.

The two things which are to be emphasized in this lesson, are Jesus' home and His life's horizon. After making just as clear as possible the help which Jesus' broad, human experience was to Him in preparing to help men, correct the one-sidedness of this impression by showing how the work of every day was enlarged by His vision of the greater world to which He was planning to be of service.

No "Work for All" is assigned for next week, but the teacher should furnish all the helps he can upon the "Topics for Individual Report." The topic of the next chapter is one upon which the class is probably wholly in ignorance, but if several pupils come in with fresh information the enthusiasm should carry through the hour, in opening up what is really one of the most attractive subjects of New Testament study.

INFORMATION FOR THE TEACHER.

An Account of the Capernaum Days in Scotch. A delightful rendering of the New Testament in "braid Scots" has been made by William Wye Smith. This version, in a good yeoman tongue, seems to restore some of the vitality which the familiarity of the common versions loses. Here are some selections from the stories of the Capernaum days which the class may enjoy hearing:

"He gaed awa' intil Galilee; and forsakin Nazareth, he cam

and made his d'wallin i' Capernaum, on the side of the Loch, that it micht come to pass what said Esaiah the Prophet, 'Land o' Zabulon! and Land o' Naphtali! Galilee o' the nations! The folk that were sittin' i' the mirk, saw an unco licht; and till a' thae sittin' i' the land and the mirkness o' the deid, the licht raise up!' "

"Jesus cam intil Galilee, giean oot the Blyth-Message o' God; and sayin, 'The waitin-time is by-past, and the Kingdom o' God has come; turn ye, and lippen the Joyfu'-Message!'

"And gaun on by the Loch o' Galilee, he saw Simon, and Andro (Simon's brither), castin about i' the Loch; for they war fishermen.

"And Jesus says till them, 'Come ye eftir me, and I 'se mak ye fishers o' men!'

"And at ance, lea'in their nets, they follow't eftir him.

"And gaun on a wee, he saw James, Zebedee's son, and John his brither, i' the boat, pittin their nets in gude fettle. And at ance he ca'd them; and lea'in their faither i' the boat wi' the fisher-men, they gaed eftir him. . . .

"And at e'enin, i' the gloamin, they brocht till him a' that war ill, and them possesst wi' spirits; and the hail toun for-gather't at the door. And he healed mony."

The Capernaum Region To-day. All the marked features of Galilee were concentrated upon her lake and its coasts. The Lake of Galilee was the focus of the whole province. Imagine her wealth of water, her fertility, her great highways, her numerous population, her commerce and industry, with strong Greek influences—imagine them all crowded into a deep valley, under an almost tropical heat, and round a great blue lake, and you have before you the conditions in which Christianity arose and Christ Himself chiefly labored!

We do not realize that the greater part of our Lord's ministry was accomplished at what may be truly called the bottom of a trench, 680 feet below the level of the sea. As you go down into it by the road which our Lord Himself traversed between Nazareth and Capernaum, you feel you are passing from the climate and scenery of Southern Europe to the climate and scenery of the barer tropics. The sea-winds, which freshen all Galilee and high Hauran beyond, blow over this basin, and the sun beats into it with unmitigated ardor. The atmosphere, for the most part, hangs still and heavy, but the cold currents, as they pass from the west, are sucked down in vortices of air, or by the

narrow gorges that break upon the lake. Then arise those sudden storms for which the region is notorious.

At the present day only one town is visible, Tiberias, a poor fevered place of less than 5,000 inhabitants. It is well known, too, how seldom a boat is seen on the lake. Thorn bushes, brakes of oleander, small oaks and a few palms are the only trees to be seen. Very different it was in the days when Jesus came down from Nazareth to find His home and His disciples upon these shores! Where there are now no trees, there were great woods; where there are marshes, there were noble gardens; where there is but a boat or two, there were fleets of sails. There were nine cities round the lake, each said to have had not less than 15,000 inhabitants, and some probably with more. Of these the sites of Tiberias and Magdala on the western shore, and of Gadara and Hippos on the eastern hills are certain. Bethsaida and Capernaum were at the north end, though where exactly, who can tell? But this we do know, that whatever be the sites to which these names were originally attached, their towns formed round the now bare lake an almost unbroken ring of building.—Condensed from Smith: *Hist. Geog. of the Holy Land*, pp. 439-447.

How They Broke into Jesus' Home. In order to understand the way in which they finally got their friend to Jesus, one must be familiar with the construction of Eastern houses. The houses of the well-to-do, such as Peter's would probably be, are built around a court, upon which all the rooms open. The outer walls are blank and uninviting, for they have few and small windows, and usually only one low door, which opens into the court. Often these courts are made very beautiful with flowering shrubs and vines, cages of singing birds, comfortable seats and a fountain. Both inner and outside stairs lead to the roof, which is a favorite place for quiet, or for neighborly gatherings. These roofs vary somewhat, but are usually constructed on about the same principle—strong boards laid across first about three feet apart, then shorter, lighter ones, or sticks, laid across these, then brush or straw spread on and clay stamped down upon it. The better roofs are in addition paved with brick, stone, or tiles, the latter being used in the house where Jesus was (Lu. 5: 19). A covered gallery often runs around the court, the roof of which is not as thick as that of the main house; and it may have been this which the four friends of the paralytic dug through. They would thus have let their friend down into

the open court, where it is more likely that Jesus was standing than in a small room.—*The Junior Teacher*.

Who Matthew Was. Matthew was a Mokhes, or custom-house official, in distinction from the Gabbai or tax-gatherer in general. The Gabbai collected the ground-tax, income-tax, and poll-tax. The Mokhes of a seaport town on a caravan road would collect taxes on goods brought in ships, or borne by the caravans or brought to the town for sale. The Mokhes was far more detestable to the people than the ordinary tax-collector, and not without reason, for he had greater opportunity for extorting from the people, and doubtless often took advantage of it.—*Outline Studies in the Life of Christ*.

"Jesus Cometh Home." This striking sentence occurs in the margin of the Revised Bible, Mark 3:19. While in Galilee evidently our Lord made His home with Peter and his wife. Some one asks:

Do you think there were any wrangling words in Peter's house when Jesus came home?

Do you think that Peter grumbled that the supper was not ready—when Jesus came home?

Do you think that Peter said to the children, "Here, make yourselves scarce; I want to sit by the fire and read"—when Jesus came home?

Do you think that the wife grumbled because Peter had brought home three small fishes instead of two big ones—when Jesus came home?

Do you think Peter's wife read the *Jerusalem Journal*, and gossiped with a neighbor over the garden fence instead of making the beds and getting the meals ready to time—when Jesus came home?

Nay, it was all peace and gladness—when Jesus came home!

And there is the same loving Presence in our homes to-day.—*The Congregationalist*.

If He Should Come Again.

"If Christ should come to London,
Come to London to-day,
He would not go to the West End,
He would come down our way,
He'd talk with the children dancing
To the organ out in the street,

And say He was their big Brother,
And give them something to eat.

* * * * *

"He wouldn't go to the mansions
Where the charitable live,
He'd come to the tenement houses
Where we aint got nothing to give;
I think he'd be sitting, likely,
For someone 'ud bring Him a chair,
With a common kid cuddled up on His knee,
And the common sun on His hair."

—E. Nesbit: *Inasmuch as Ye Did it Not.*

SEEING THE PLACES.

The following description not only applies to the half-tone in the pupils' book, but also illustrates how to make picture description vivid and lively.

Would Jesus' house in Capernaum be like this? (Very likely, though it may have been only a one-story house, like those in Nazareth.) Notice the substantial masonry and arches with their carven emblems. The typical house here is a sort of castle, forbidding and windowless without, but with plenty of social life in this inner court, where the family lives most of the time in fair weather. The roof is flat and covers an "upper room," probably approached by a stairway on the outside. The goats (who furnish milk and meat, and whose skins were made into receptacles for wine) share the sociability within. Where do they sleep? (With the cattle, in the first story under the archways.) Is that a small manger or a cradle by the left-hand door? See the omnipresent dog. How many women are here? How many children? Try to puzzle out the family relationships. Note that one woman is grinding at the mill, and has her kneading trough near by, and two others seem to be washing clothes with an extremely frugal amount of water. The earthenware is dilapidated, and the water-pot is a reminder of those in which at Cana the water was turned into wine. Apparently there is in this group, as of old, more interest in "washings," than in bathing. Read and notice how this scene illustrates the following parables of Jesus: The Householder. (Where is the householder here?) The Leaven. (To be stirred into the flour in the pan.) The Unmerciful Servant. (Which are servants here?) And the Pieces of Money (in strings in the head-dresses of the women).

Now imagine the openings from the second-story rooms to be larger, perhaps even in the form of a small gallery. The crowd fills this courtyard and the upper rooms all around the court. Jesus sits in the gallery overlooking the court, where those around Him and those below can see and hear Him. The four friends bearing the palsied man come to the street door and find they cannot get into the courtyard or the lower rooms. They climb one flight of the outer stairs and find that they cannot get into the upper rooms. They climb to the flat roof and there, laying the sick man down, they break up the tiles and poles and let their friend down into the upper room, close to Jesus. It is possible that Jesus' house had but

one story and no court. If so, they simply climbed the roof and let their friend down into the main room of the house.

Several Tissot pictures are available to-day, and their Oriental details and good coloring help make the Capernaum people real. They are: "Jesus in the Synagogue," "Jesus Preaching in a Ship," "The Calling of Matthew," "Jesus at Meat with Matthew," "Lord, I am not Worthy," "The Raising of Jairus' Daughter."

Wilde 80 is Richter's "Christ Raising the Daughter of Jairus," 76 is Hofmann's "Christ Preaching from a Boat," 539 is Bida's "Jesus by the Sea."

CHAPTER XI.

THE MEN WHO TOLD US ABOUT JESUS.

To us the work of the evangelists is so much more important than that of the Apostles that this seems to be a good time to introduce the class to the way the Gospels came into being. By reading the lesson story in the pupils' book you will see that the plan of the chapter is to show how the Apostles, the oral witnesses of the life of Jesus, made way for the first preachers and missionaries, and then how the early church which they established began to crave written records and itself created them.

In conveying this recent knowledge of the origin of the Gospels, which will be quite new to the class, guard two points carefully. Do not suggest that the Gospels are less trustworthy than they thought. On the other hand, emphasize the naturalness, the patient processes, the substantial accuracy of the general portrait which was produced when not four men but the consensus of the whole united early church was behind the authorship of these four books. Also protect the class from overstressing the intellectual limitations of the men who put the Gospels together by making strongly the point, which the lesson story makes, that their modesty and their intentness upon putting Jesus foremost is a most extraordinary tribute to their spiritual equipment for an interpretation of the heart of the Master. What do we care for dates or order of events, or even for a scientific view of miracles, or for a theology that may have been defective regarding the second coming, if we have narratives that express the spirit in which Jesus lived and that give us the teachings which He shared with the world? Which is more important? Which are we more glad to possess?

Begin, as suggested last week, by asking for all the informa-

tion which has been brought upon the "Topics for Individual Report." Even if this is not presented in logical order, it will start an initial interest. Then you can straighten the facts out by the lesson questions.

There is an excellent opportunity here, if the teacher believes his class will be interested, to join with them in a little study of the early manuscripts, the adventures of the early versions, and the history of recent translation and dissemination of the Gospels. This should not be carried far enough to distract attention from the central theme, but rather to enforce it: the way the story of Jesus has come down to us.

INFORMATION FOR THE TEACHER.

Reasons for the Selection of the Twelve. It is probable that the selection of a limited number to be His close and constant companions had become a necessity to Christ, in consequence of His very success in gaining disciples. His followers, we imagine, had grown so numerous as to be an incumbrance and an impediment to His movements, especially in the long journeys which mark the later part of His ministry. It was impossible that all who believed could continue henceforth to follow Him, in the literal sense, whithersoever He might go: the greater number could now only be occasional followers. But it was His wish that certain selected men should be with Him at all times and in all places,—His traveling companions in all His wanderings, witnessing all His work, and ministering to His daily needs.—Bruce: *Training of the Twelve*, pp. 29, 30.

Names and Characteristic Epithets of the Twelve. The apostolic roll, taking the order given in Matthew, and borrowing characteristic epithets from the Gospel history at large, is as follows:

First Group.

Simon Peter.....	The man of rock
Andrew.....	Peter's brother
James and {	{ Sons of Zebedee, and
John {	
	sons of thunder.

Second Group.

Philip.....	The earnest inquirer
Bartholomew, or Nathanael.....	The guileless Israelite
Thomas.....	The melancholy
Matthew.....	The publican (so called by himself only)

Third Group.

James (the son) of Alphæus. . (James the Less? Mark 15:40.)
 Lebbæus, Thaddæus, Judas of James. . The three-named disciple
 Simon The Zealot
 Judas, the man of Kerioth The traitor

—Bruce: *Training of the Twelve*, p. 36.

The Training of the Twelve. The oral instruction that Jesus imparted to the Twelve in the Sermon on the Mount respecting the ideal life needed to be still farther impressed by concrete example. Without seeing such a life actually lived out before their eyes the disciples could have formed only a faint conception of its nature and scope. No mere words could so quickly cultivate in them sensitiveness to wrong, pity for the poor and oppressed, charity for other beliefs than their own, single-hearted devotion to the will of God, and enthusiasm in missionary work, as seeing these things constantly exemplified by the Master. Therefore, when Jesus set out on the second preaching tour, He took the Twelve along, that by intimate fellowship with Himself they might gradually absorb His Spirit, and become transformed into His likeness.—*Outline Studies in the Life of Christ*.

The Church the Author of the Gospels. The church came into being before the Gospels, and instead of the Gospels creating the church, the church created the Gospels and it was the church of the generation that followed Jesus that shaped for all time our conception of Jesus.

None of the Gospels a Biography. None of the Gospels is strictly a life of Jesus. The purpose of each was not to inform but to persuade, not to describe a life but to describe the impression which the life had made upon the churches of Rome, of Asia Minor, of Antioch and of Ephesus. Instead of biographies we have appreciations. The endeavor is not so much to relate the wonderful words and deeds as to account for them and for Him. The incidents are not so much facts as illustrations of truths. Every incident is really a parable, as if the evangelist were saying—to imitate a formula of Jesus—"The Son of man is like unto—." The result is a unique thing in literature, and very precious.

Besides the two great topics of the cross and the resurrection, which overshadowed the life of Jesus, there were also certain ideas which were current in the minds of all the evangelists

which we must always remember whenever we read their writings.

Ideas of the Time. Their emphases were different from ours. We would be quite careful about dates, the order of events and the connection of one event with another. The evangelists showed equal care but about quite other matters. Two of the writers had a very definite way of grouping things by numbers, Matthew being fond of the number ten and John, three and seven, while Matthews also likes to group events by their similarity to each other.

Their idea of evidence was different from ours. It was plain that the readers of Matthew's Gospel cared more for a quotation from the prophets of the past to sustain an event than from a visit by the writer to the place where it occurred, and so he gives the former and does not attempt the latter.

Of course the evangelists shared the scientific ideas of their contemporaries. All of them believed that the order of the universe is easily interrupted, that diseases are often a kind of possession by evil spirits, that these spirits can be exorcised, that recall from death is not different from the cure of disease.

The wonder is not that these characteristics, and others that were local, appear in the writings of the evangelists. The greater wonder would be if they were absent. A book written from our standpoint and circulated then would have appeared to its readers to slight what was most important, to emphasize what was of little value and to depend upon arguments whose force was in no wise felt as valid.

SEEING THE PLACES.

We are standing about five miles southwest of the spot where we stood when we saw the fishermen mending their nets beside the lake. The spot where we are standing, is believed to cover the ruins of the traditional Bethsaida. This is not the Bethsaida Julias at the head of the lake, but is the one from which Nathanael, and perhaps some of the other disciples, came. About two miles to our left, along the shore, is the probable site of Capernaum. Bethsaida and Capernaum were practically continuous in the time of Jesus. We are looking a little west of south, along the Plains of Gennesaret, upon which, three miles away, once probably stood Magdala and other lively fishing communities. In the distance we see the mountains of Galilee. The great rent through the nearer mountain is the Valley of the Pigeons, an ancient haunt of bandits, and through that valley we can see the traditional Mount of Beatitudes. Jesus' boyhood home, Nazareth, lies about twenty-five miles away a little to the right, beyond those mountains directly before us. We are, therefore, in the very heart of the country in which Jesus lived and worked during His ministry. From

this shore came the men who followed Jesus, and along this water, among the boats and the nets, Jesus walked and talked with those who loved to listen to Him. The flock of sheep in the foreground remind us of Jesus' compassionate saying, uttered along this very coast, that "The people were as sheep without a shepherd." To-day the land is marshy and is covered only with scrub trees and bushes, where once along narrow lanes were the humble homes of a great and busy population.

A stereograph of this scene is entitled "Traditional Bethsaida; Sea of Galilee; and Mount of Beatitudes."

CHAPTER XII.

THE PHARISEES STUDYING JESUS.

The leader will notice that this chapter gives a rather more favorable view of the Pharisees than he is accustomed to. This view, however, seems to be justified by history. It is not necessary, in order to glorify the character of Jesus, to blacken that of the Pharisees. If we can help the pupils to see that these men were in many cases conscientious though mistaken, we find ourselves studying the contact of two sincere types, the contrast between them and the conflict which necessarily eventuated.

It is worth while, from a geographical standpoint, to bring in at an early point in the lesson enough of a description of the temple to help the class realize that Jerusalem, rather than Galilee, was the centre of Pharisaic influence. There was, no doubt, a powerful master of the synagogue in Capernaum, who was probably a Pharisee, and men of this type were dominant in all the villages in Galilee, but it was Jerusalem which was their centre, and not until Jesus approached Jerusalem during the last days of His ministry, did He come into dangerous conflict with this body.

Emphasize next the gradual way in which the law, intended to be an inspiring body of sanctions, had become a burden upon the back of the whole people.

One point must be guarded here. Young people, catching the conception that Jesus was a "radical," may hastily judge that rebellion against the garnered wisdom of elders is equally appropriate to themselves. They may need to be reminded that the radicalness of Jesus was not hasty nor careless, nor was it immoral. His radicalism consisted in raising the standard, not lowering it. If Jesus, when He was thirty years old, decided that some of His opinions and ways of conduct must differ

from those of the religious leaders whom He knew, this does not argue that undeveloped boys and girls are hastily to revolt from the guidance of their parents and teachers.

The detailed information which follows, regarding Pharisaic views, should be given orally to the class so far as they show interest, and such pictures as are available should be produced at the points of discussion where they prove appropriate.

We have come, most of us, by this time, to the end of the first quarter. Instead of a formal review, this lesson, concerning the Pharisees, gives an excellent opportunity for a recapitulation of the ground we have gone over. This situation of difference of opinion between Jesus and the religious teachers of His time serves to help the class to see how Jesus had grown up in the atmosphere of these teachers, and yet, first by an individual awakening to God's presence and then by a definite consecration to God's work, had grown both in isolation and in society to an original and generous conception of what a life of service to the Father means. This was the attainment of Jesus' first thirty years, and the teacher who can make this clear is giving the most effective review of the period which has already been studied. A practical and simple way to do this is as follows: After pressing rapidly through the current lesson material, suggest to the pupils that this examination which the Pharisees were making of Jesus ought to lead us to examine Him ourselves, especially with the view of finding out to what He had developed so far in His manhood. Turn to the table of contents and point out to the class that the lesson chapters of this quarter have been devoted to two themes: the influences that surrounded Jesus, and the way He responded to those influences. Ask them to help you pick out the chapters in which the influences which surrounded Jesus were especially dwelt upon. They will perhaps select I, II, III, IV, V, VI, and X. Hand each pupil a sheet of paper and a pencil and see if the class can come to agreement as to the nature of the influences described in those seven chapters. The table which you construct together should look something like this:

- I. The influence of a good home.
- II. The influence of a patriotic national life.
- III. The influence of a religious education.
- IV. The influence of the temple and the national teachers.
- V. The influence of work and reading.

VI. The influence of a hero.

X. The influence of living in a city.

The lessons that describe Jesus' reaction to these influences and His independence of them are: IV, V, VII, VIII, IX, X, XII. Chapter XI does not come under either heading. The resulting table may be:

IV. Jesus awakens to His committal to the Father's work.

VII. Jesus chooses the calling by which to serve the Father.

VIII. Jesus helps His hero and joins the national movement for the Kingdom.

IX. Jesus serves the Kingdom by gathering helpers in the work.

V and X. Jesus serves the Kingdom in His daily life.

XII. Jesus serves the Kingdom in some conscientious differences from His religious teachers.

The impression to be sought by this cursory study is of the variety and value of Jesus' self education and the vigor and independence of His response to it, and, as the outcome, some impression of the worth of the character which so far had been developed.

These charts should be laid away for further reference.

INFORMATION FOR THE TEACHER.

The Sabbath According to the Pharisees. They carried it to the extreme of ridiculous caricature. Lengthened rules were prescribed as to the kinds of knots which might legally be tied on the Sabbath. The camel-driver's knot and the sailor's were unlawful, and it was equally illegal to tie or unloose them. A knot which could be untied with one hand might be undone. A shoe or sandal, a wine or oil-skin, or a flesh-pot might be tied. A pitcher at a spring might be tied to the body-sash, but not with a cord.

It was forbidden to write two letters, either with the right hand or the left, whether of the same size or of different sizes, or with different inks, or in different languages, or with any pigment; with ruddle, gum, vitriol, or anything that can make marks; or even to write two letters, one on each side of a corner of two walls, or on two leaves of a writing-tablet, if they could be read together, or to write them on the body. But they might be written on any dark fluid, on the sap of a fruit-tree, on road-dust, on sand, or on anything in which the writing did not remain. If they were written with the hand turned upside down,

or with the foot, or the mouth, or the elbow, it was not illegal. If a person through forgetfulness wrote two characters at different times, one in the morning, the other perhaps toward evening, it was a question among the rabbis whether he had or had not broken the Sabbath.

The quantity of food that might be carried on the Sabbath from one place to another was duly settled. It must be less in bulk than a dried fig; if of honey, only as much as would anoint a wound; if water, as much as would make eye salve; if paper, as much as would be put in a phylactery; if ink, as much as would form two letters.

To kindle or extinguish a fire on the Sabbath was a great desecration of the day, nor was even sickness allowed to violate rabbinical rules. It was forbidden to set a broken bone or put back a dislocated joint.

These are only a few of the rabbinical rules which they claimed had been revealed to Jacob from the originals on the tablets of heaven.—Condensed from Geikie's *Life of Christ*.

Yet with all their strictness in abstaining from everything bearing the faintest resemblance to work, the Jews were curiously lax in another direction. While scrupulously observing the law which prohibited the cooking of food on Sabbath, they considered it their duty to make it a day of feasting and good cheer. In fact, it was at a Sabbath feast, given by a chief man among the Pharisees, that one of the Sabbath miracles was wrought for which Jesus was put upon His defense. This habit of feasting had grown to a great abuse in the days of Augustine, as appears from the description he gives of the mode in which contemporary Jews celebrated their weekly holiday. "To-day," he writes, "is the Sabbath, which the Jews at the present time keep in loose, luxurious ease, for they occupy their leisure in frivolity; and whereas God commanded a Sabbath, they spend it in those things which God forbids. Our rest is from evil works, theirs is from good works; for it is better to plough than to dance. They rest from good work, they rest not from idle work."—Condensed from Bruce: *Training of the Twelve*, pp. 89, 90.

Where Jesus and the Pharisees Differed about Fasting. In Mt. 5: 16 Jesus commanded His followers to let their light shine before men, that is, to live their Christian life boldly before the world when they might be tempted to conceal it. In 6: 1 He bids them conceal from the world those religious exercises of

which they might be tempted to make a theatrical display. Now those elements of worship which the rabbis exalted above all others—almsgiving, prayer, and fasting—were precisely those through which they sought to glorify themselves by the utmost publicity. Their charity was not prompted by consideration for the poor, but by a consuming desire for applause. Prayer was transformed from secret communion with God into a means of attracting attention to the suppliant's superior piety. Fasting never had the slightest religious value except as it expressed a penitence so deep as for the time to drive away the sense of hunger. When reduced to a system and practised for mere parade, it became a detestable travesty of religion. Jesus did not forbid almsgiving, public prayer, or fasting, but He insisted that they should be in every case sincere expressions of sympathy, reverence, and sorrow for sin. As practised by the Pharisees they revealed, not godliness, but the basest hypocrisy.

SEEING THE PLACES.

We are standing on the southern slope of the Mount of Olives, looking northwesterly across the valley of the Kedron into the city. We can see from this point most of the area of the ancient city. The modern church of St. John and the church of the Holy Sepulchre can be seen in the heart of the city. The special purpose of our visit now, however, is to make a little study of the Temple area, the centre of life and operations of the Pharisees who had now taken up formally the matter of the teaching of Jesus, and who had sent a delegation from this place to go up into Galilee and make a report. This picture should be studied in connection with the sketch map of the modern city, in order that we may get the points of interest accurately placed. This and the sketch of the modern city should also be compared with the sketch of the ancient city that we may learn where the ancient building stood in relation to those standing at the present time.

We ought first to notice the remarkable depth of the valley of the Kedron, which was, in the time of Jesus, bridged at a point opposite the Golden Gate. The southeast corner of the wall, which is nearest to the point where we are standing, was also the southeast corner in the time of Jesus, although since much rubbish has been thrown in since then, it was much higher above the valley than it is at the present time. The slender tower at the further corner of the Temple area is a modern minaret over the Turkish barracks. This was the site of the castle of Antonia, a Roman fortress in the time of Jesus. The rooms occupied by the priests and those employed for committee meetings, were on the south or nearer side of the Temple, which stood, of course, where the "Mosque of Omar," or more properly speaking "The Dome of the Rock," is now. In one of those rooms the delegation of Pharisees was chosen, which was to go and examine Jesus. Out from this Golden Gate, across the Kedron, over the Mount of Olives at our right, then down to Jericho and up the Jordan, in

order to avoid Samaria, this committee would take its three days' journey to Capernaum.

The title of a stereograph which shows this view is "Jerusalem, beautiful for situation, from the southeast, showing the Temple site."

Very much the same view is given in the sketch in the pupils' book on page 30.

Two very graphic Tissot pictures accompany this chapter: "Pharisees and Sadducees Come to Tempt Jesus," and "The Disciples Pluck Corn on the Sabbath."

Wilde 242, shows the Pharisees' ostentatious "Mode of Public Prayer" by a picture of modern Orientals praying.

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(Subject to revision.)

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- XLVI. THE INNER LIFE.
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- XLVIII. A LIFE OF SERVICE.

CHAPTER XIII.

WHAT THE TEACHING OF JESUS WAS LIKE.

In this second quarter the teacher will notice that a smaller amount of map work is furnished. If the previous work has been thoroughly done the teacher has succeeded in giving his pupils a background of knowledge of the geography and the physical productions and the main roads of the Holy Land. Whatever map work is given during this quarter is intended to fix the sites of the special places which are the subjects of study. This is to be accomplished by carrying the pupils' Map 24 (a completed copy of which is the frontispiece of the teachers' handbook) gradually up to date. That work is to be supplemented by study of the small maps inserted in the pupils' text.

The teacher can afford to give greater attention during this quarter to pictures. He will find it a great help if he can obtain either the Tissot or the Wilde illustrations, which are recommended at the end of each chapter, or the Underwood stereographs.

But the teacher should strive most earnestly during this quarter to secure the co-operation of his class in the study of the lessons and in the discussions by which he brings them to a focus. We have in this quarter lessons upon the miracles and teachings of Jesus, which are of the greatest importance, and which deserve the serious attention of the pupils. We learn too how, the period of preparation and beginnings being over, Jesus gathered and trained the Twelve, began to impress Himself deeply upon His neighbors and aroused the suspicion and opposition of the Pharisees. The class should now be prepared to pursue with a live interest the movement of the lessons, and share with new intelligence knowledge of the masterly way Jesus organized His life and teaching for the greatest effectiveness.

In coming into this new quarter let us try to show our pupils to-day the originality of Jesus the man and of His method. The two ways of helping the class to see how startlingly novel Jesus the Teacher seemed are to have the class picture the impression always made by a man who comes anywhere telling good news, and to bring out the contrast of His originality with the dull commentaries of the Pharisaic teachers.

It is not so hard to show the class how Jesus' teaching seemed fresh when it was uttered. The difficulty is because of their familiarity with it to make it seem fresh *now*.

Begin the hour with a study of available pictures of Galilean lakeside scenes.

Taking up Jesus' method of stories, let the teacher tell one of them to the class in one of the two paraphrases printed under "Information for the Teacher" below. The Scotch version is in the dialect of people of the peasant class to which Jesus belonged and the cowboy version makes the situation strikingly modern.

In speaking of Jesus' use of epigrammatic sayings, read the class some of these from the apocryphal stories given in the accompanying "Instructions."

Illustrate the various appeals which Jesus made by some of His own parables. Get from separate pupils statements as to what information common to His hearers Jesus took for granted in telling the stories of the "sower," the "fig-tree," "the vineyard." Ask others to tell in their own words what experience Jesus appealed to in His stories, in speaking of the ox in the well and the friend at midnight. In showing how Jesus made appeal to curiosity, ask one and another to distinguish the different meanings of the four similar parables in the 13th chapter of Matthew. In discussing Jesus' appeal to reason, take the statement He made once that it was necessary that the "righteousness" of His disciples should exceed that of the Pharisees. Let the pupil to whom this question is assigned use his own reasoning powers in making an intelligent statement of what Jesus meant. Finally, in showing how Jesus constantly appealed to action, get the class to say just what action Jesus demands from each of them as they read the story of "The Good Samaritan."

INFORMATION FOR THE TEACHER.

Here is a familiar story which our Scotch translator calls "The Man in sair fettle, and wha Befriendit Him."

"But he, fain to mak himsel oot to be richt, speir't at Jesus, 'Wha is my neebor?'

"And, takin' it up, Jesus said, 'Thar was a man gaun doon frae Jerusalem till Jericho, wha fell in wi' robbers; wha strippit him, and cloured him, and gashed him, and gaed their ways, lea'in him nar deid.

"And it cam aboot, that a certain priest cam doon that gate; and lookin' on him, gaed cannie by on the ither side.

"And in siclike manner a Levite as weel, comin doon till the place, and seein't, slippit by on the far-away side.

"But a certain Samaria-man, gaun on his journey, cam doon till him; and, lookin' on him, was fu' o' compassion; and comin' nar, row't up his clours, teemin in ulvie and wine; and pittin' him on his ain beast, fesh't him till the inn, and tentit him. And on the morn, takin' oot twa siller-pennies, he gae them till the guidman, sayin', 'Tak tent o' him weel! and whatna mair ye wair on him, whan I come back I'se pay ye.'

"Noo, whilk ane oot o' thae thrie, think ye, made his sel neebor till him that fell in wi' the robbers?"

A more startling form of the same story is vouched for by the Rev. W. B. D. Gray, one of our home missionaries in Wyoming, as having been produced by a frontier boy. He wanted to retell the story, which he had heard the Sunday before, to the class. He entitled it "The Holdup in Jericho Canyon."

"A chap was goin' up the canyon, and some fellers came out of the brush and slugged him and put him to sleep, took away his wad, and left him layin' in the trail all covered with blood and dirt.

"Pretty soon, a doctor feller came along and when he saw him he said, 'He ain't none of my medicine,' and hit the trail and went on up the canyon.

"Then a preacher feller came along, and he saw him, and said, 'I ain't goin to monkey with him,' and hit the trail and followed the doctor.

"Then a cowboy came along on his bronk; just a good, honest cowboy. When he saw him, he lit off and felt him. He wa'n't dead! He looked again! They'd got his wad and left him in bad shape. So he pulled off his wipe, rubbed the blood off the feller's face, picked him up and put him on the bronk and took him up the trail 'til he came to a roadhouse. Then he called out, 'Hi, Bill! Come out here; here's a chap I found down the canyon. They've slugged him, got his wad and left him in bad shape. You must take him in and take care of him. Here's my wad, and if there ain't enough to pay you, when I come back from the round-up, I'll bring you some more.' "

It may be that these versions do not add much to our information, but the Scotch story has a sly phrase or two which helps define the attitude of the priest and the Levite, while the Wyoming version shows a stroke of genius in making a cowboy represent the Good Samaritan. Both illustrate how vivid the sayings of Jesus become when translated from the stately language of our English versions into idiomatic modern speech.

Apocryphal Proverbs of Jesus.

Raise the stone and thou shalt find me;

Cleave the wood and there am I.

(A saying fitting for a carpenter-teacher, suggesting that His followers may live the religious life, as did He, in their work as artisans.)

If thou hast seen thy brother, thou hast seen thy Lord, God the Father, whose fatherland is everywhere, in heaven and upon earth.

That which is weak shall be saved by the strong.

For the sake of the weak I was weak,

For the sake of the hungry I hungered,

For the sake of the thirsty I thirsted.

Never be joyful save when you look upon your brother's countenance in love;

For the greatest of crimes is this: if a man shall sadden his brother's spirit.

He that wonders shall reign,

And he that reigns shall be made to rest.

He that is near me is near the fire (of persecution?);

He that is far from me is far from the kingdom.

As any of you sees himself in the water or in the mirror, so let him see me in himself.

SEEING THE PLACES.

We are standing on a shore of the Lake of Galilee, looking somewhat north of west along the beach, in the heart of the town of Tiberias. This city, as we know, was the Roman capital of Jesus' province, and some suppose, from lack of mention in the Gospels, that it was avoided by Jesus during His ministry. It is, however, the only village remaining to-day upon the shores of the lake, and a visit to this busy strand reproduces for us, better than any other possible view, the scenes in any of the Galilean towns which Jesus visited in His ministry.

The early morning sun casts long shadows across the sands. The fishermen have just come in from a night upon the lake in their broad, heavy boats, with their light, adjustable masts. The women have come down to bring home the fish, and the nets are thrown upon the shore, soon to be mended. In the distance are the tower and some of the substantial masonry of the old Roman fortress, now occupied as a dwelling. A motley throng gathers on the beach, some of them dressed in European costumes. In such boats as these which we see, Jesus often sailed this lake. The archway is like that over the gate where Matthew, the tax gatherer, used to sit, and the mixed company upon the shore suggests vividly the crowd which Jesus taught.

This illustration is reproduced in the pupils' text. There is a stereograph of this scene, entitled "Life on the Shore of Galilee at Tiberias." Wilde 215 illustrates the same place. The Tissot pictures, entitled "Christ Teaching the Multitude" and "Jesus Teaching on the Seashore," are scenes in color, painted from the very places where Jesus once taught, and the Tissot picture, "Jesus Preaching in a Ship," illustrates excellently the daily work of Jesus in the villages by the lake. The Tissot illustration, "The Parable of the Sower," may also be used when reference is made to Jesus' use of illustrations from nature.

CHAPTER XIV.

JESUS' MESSAGE TO HIS NEIGHBORS.

The best way to realize Jesus' message to His neighbors is first to locate some place where Jesus actually taught. The description in "Seeing the Places," and the suggested pictures, enable us to put ourselves in our imagination in one spot where, by general tradition, Jesus is believed to have uttered one of His most important addresses. The teacher may, if he chooses, select the Capernaum beach as the place where the essential message was proclaimed. A third choice might be the synagogue at Capernaum. Read the description of Dr. Jacobs in the "Information for the Teacher." Over and over and in many places the lesson which we are teaching to-day was the subject of Jesus' words.

Next let us present to the class the real people whom Jesus taught. Suggest the well-known characters, Simon Peter, Matthew, Judas, Mary Magdalene, Jairus and his little daughter, and other neighbors of Jesus. Ask one and another of the class to name the definite needs of these individuals.

Now read to the class some of the actual words which Jesus spoke. Read the teaching about God's care, as given in the Scotch version in the "Information for the Teacher."

Emphasize the fact that Jesus insisted that those who heard Him could not only feel that God exists and that in a general way He cares for His children, but that each one of them might realize God, enjoy God, and make Him a personal Divine Father in daily life.

Coming to the thought that Jesus would have His hearers act as children of the Father, you may find it helpful to present this truth in a fresh way by reading the continuation of the

story of The Prodigal as given in the "Information for the Teacher." That story shows that, as soon as the lad realized his sonship through his father's magnanimity, he began to show the same spirit by going out and acting like his father with a brother.

The matter of whole-heartedness needs very much to be emphasized here. Nearly everybody assents to the two royal Laws of Jesus; they have become the commonplace of Christian teaching. And nearly every one insists that he loves God and his brother. The point to make clear is the one that Jesus stated, that there is such a thing as loving God with one's heart and even with one's intellect, but that the practical thing is to love Him with our strength. This matter of placing the will on God's side is especially important during these days when the effluence of the volitional powers gives to our pupils the sense of vigor and mastery. Religion is beginning to be to them, what it must hereafter be to them, the royal devotion of this most superb element of manhood to the highest uses.

The most important point of the lesson is to insist that its teaching is practical. Give time to prove that Jesus actually lived this life Himself, and call for testimony from the class regarding those whom they know, who are living this filial life of brotherly service now.

This lesson is in many ways the most important one of the quarter. It reveals to us the power by which Jesus lived.

In other lessons we have studied what He said and did. Here we catch the secret of His life. Before we come to the study of the later events in the life of Jesus and particularly before we endeavor to understand the plan of His life and His relation to the Kingdom of God, we need to fix strongly in mind and heart that the secret of Jesus was His whole-hearted giving of Himself to the will of the Father and to the service of His brother men. Of this the saying of the boy Jesus in the temple was the first intimation. To this the baptism in the Jordan was the sign of consecration.

INFORMATION FOR THE TEACHER.

Jesus' Teaching about God's Care, in a Yeoman Tongue. "Be-na putten-to anent yere life—what ye may eat? nor yet for the body, what ye may be buskit wi'. For the life is mair than the meat; and the body than the cleedin.

"Think o' the craws—that they neither saw nor shear; for

whil thar is naither giral nor barn—and God feeds them! Are ye no a hantle better nor the fowls?

“And wha amang ye, though he be e’er sae fain, coud add till his measure ae span?

“Gif, then, ye canna do e’en a vera wee thing, why, anent the lave o’ the things, soud ye be putten-till’t?

“Tent ye weel the lilies, hoo they spring; they naither toil nor spin; and yet I say t’ye, no e’en Solomon, i’ the height o’ his glorie, was brawlie buskit like ane o’ thae! Noo, gin the fog-gage (whilk grows the day i’ the park, and is cuisten intil the oven the morn), God sae brawly busks, hoo mickle mair you, ye o’ sma’ faith?”—Smith: *The New Testament in Braid Scots*.

• *The Sons of the Kingdom*. Think what happens to a man if he really believes that he is a son of God. It sets him on his feet. It gives a new dignity to his life. The son claims his birthright. He begins self improvement. New wants come into his life. All the resources of his being arouse. He begins to become in some sense worthy of his divine heritage.

You know how this has proven true in degraded countries where the teaching of Jesus has come since His church began to carry it broadcast. Savages have turned from cannibalism, filthy practices and habits and gross vices. They have cleaned themselves up physically and morally. They have changed their hovels into homes. They have learned to read and write. They have developed the wants of civilized men. They have gone out into the world’s markets and supplied those wants. They have developed industries and commerce, and have become skilled workmen and honorable business men. They have begun to live as sons of God.

Jesus foresaw that this would come. “I am come that they might have life,” he cried in Galilee, “and that they might have it more abundantly.” He urged those who were discouraged, waiting for some magical change and drying up in their selfish passiveness, to stand up on their feet, and live as if they belonged to the divine family.

This message of Jesus was the cornerstone of all His teaching about the Kingdom of Heaven. Jesus believed in the Kingdom of Heaven even more earnestly than did the Jews of His time who were always talking about it and waiting for its coming. The Jews taught that God is a Father who is a King, and hence His people should wait for Him to bestow the Kingdom on His sons and subjects. Jesus taught that God is a King who is a Father,

and that He wants His sons to enter into the Kingdom for themselves.—*Editor.*

Jesus in a Synagogue. I saw a throng collected round the synagogue of the Galileans, and entering in found that Jesus was to preach that day. The same ceremonial was gone through as I have already described to thee; the Law was taken from the Ark with rejoicing; Priest and Levite and four ordinary Israelites were summoned to hear it read, and again the crier called, "Let Rabbi Joshua, the son of Rabbi Joseph, arise." Now it chanced that this time I, as a member of the Sanhedrim, was summoned to the reading of the Law immediately after Jesus, and for a time, as is customary, we stood together upon the bema. I observed that as the reading of the Law proceeded the eye of the Nazarene became fixed upon the Ark, a veil of mysterious tenderness seemed to come over it, as if he were in communion with the Shechinah or Glory itself. It seemed to me that afterwards, when he read the Haphtara from the prophets, and when he preached, something remained in him of this mystical communion.—*Jacobs: As Others Saw Him.*

Continuing the Bible Stories. Many of the Bible stories, especially the parables, are capable of more meaning than has been put into them. We see this in the story of the tares, which is either a variant, or was the original of the story of the sower. Supposing you are studying the story of the Prodigal Son. Did you ever think to ask what became of the prodigal after he got home? Here is an original extension which has a lesson of its own. It is entitled, "The Last Chapter of the Parable of the Prodigal Son."

"But after the feasting was done, the younger son said within himself, 'What shall I do in my father's house? I have spent all my living, my older brother will have nothing to do with me, and my father refuses to let me be as one of his hired servants. Must I be idle?'

"Then he went forth into the city, and as he went, he beheld another son who was just starting for the far country. And he said, 'What shall I do? I have nothing that I can give him, and my older brother will rebuke him if I take him home, and I am not worthy to teach him the way of righteousness.'

"So he was exceeding sorry.

"Then he remembered how when he himself was a great way off, his father had had compassion on him, and he said, 'Surely

at least I can show him compassion.' And he remembered how his father had run and embraced him, and he said, 'Perhaps he will not rebuff me if I do likewise.'

"So he came up to the foolish son and he put his arm around his shoulder, and he said, 'Brother, I too have been in the far country, and it is a place of great want. Lo, I am not worthy to be your guide, but if you will have me, I will be your friend.'

"Then the boy who had started to go into the far country began straightway to weep, and he said, 'Thou hast given me everything, for all I had need of is a friend.'"

SEEING THE PLACES.

We are standing upon one of the summits of a two-peaked hill, which is commonly known to-day as "The Mount of Beatitudes." We are looking northeast to the city of Capernaum and across the northwest corner of the Sea of Galilee. In the flowery plain before us was fought in 1182 the last battle of the Crusaders and the Saracens, when the Christian kingdom of Judea passed away. That steep cleft in the hill before us, which cuts off part of our view of the Plain of Gennesaret, is called "The Valley of the Pigeons," because of the multitude of pigeons which make their nests in its walls. It was once a haunt of brigands. Just beyond it is Magdala. It is not hard to imagine this hilltop bright with flowers and with the many-colored garments of the throng. The pathway below is filled with the approaching multitude, and Jesus is sitting here among the Twelve, telling some of His stories and uttering some of His early teachings.

There is a stereograph of this scene, entitled "Looking northeast from the Mount of Beatitudes to the Sea of Galilee." The Tissot scenes, entitled "The Sermon on the Mount," and "The Ordaining of the Twelve," seem to be suggested by a somewhat nearer point, but give a graphic impression of the glory of the hillsides and the costumes of the multitude who surround Jesus.

CHAPTER XV.

JESUS' PROCLAMATION OF THE KINGDOM.

INTRODUCTORY STATEMENTS.

During this nine months' study of the life of Jesus only two lessons are devoted distinctly to His teachings. One of these we have already had in Chapter XIV. The other constitutes the present lesson. It does not seem wise to interrupt the movement of a biographical course in order to deal with those religious and ethical teachings which are so deserving of more

extended treatment. Many of the teachings of Jesus, however, are interwoven in other narrative lessons. In the 14th chapter the purpose was to give Jesus' ideal of *personal* religion, and thus to show in the lessons which followed how He lived out that ideal Himself and communicated it to His friends and listeners. The purpose of to-day's lesson is to show how religion *works* itself out, through allegiance to God and social service, in devotion to the Kingdom of Heaven. This truth we shall also follow up in the events of the lessons which ensue. The more definite application of the gospel of the kingdom is reserved to the lessons of the fourth quarter, which are entirely devoted to the personal problems of young people as interpreted by the spirit of the teachings of Jesus. Those three months of study are, therefore, distinctly a continuation of the present course. In the school holding sessions for twelve months of the year this fourth quarter's work will be easily included. Some schools, which adjourn for the summer, will have begun the present course at a time which will enable them to take the fourth quarter as well as the others. Those teachers who are unable to do this definitely may perhaps find it possible to include some of the discussions of the fourth quarter as a supplement to the lessons now being studied. Others will find they can use many of them in week-day meetings of a church club, of which their class may be constituted.

THIS LESSON.

This lesson endeavors to state clearly what is meant by the central teaching to which Jesus gave His ministry. As is suggested at the opening of the topic in the pupils' book, few pupils have any idea what the Kingdom of God means. The conception is so grand that it easily becomes vague, and there is always danger that in trying to make it definite the teacher will state some lesser idea instead of all that Jesus meant. The teacher should follow closely the statements in the pupils' text, both by reading them himself and by calling them out with questions. Reiterate to-day, until each pupil in the class can put what you are trying to show in his own language. Get the statements in the text first, and when they are clearly grasped, use the parallel references to substantiate and illustrate what has already been taught.

One aspect of the personal attitude which the teacher would have each pupil take to the Kingdom may perhaps be stated in

this sentence: "I am a son of the King." The loving sovereignty of God and the allegiance of His child are suggested in these words. Try to make to-day's teaching focus upon as definite a realization as this.

The second appeal of the lesson is to co-operative endeavor. The recognition of sonship to God involves the recognition of other men as brothers. Here the heroic may be emphasized. The lesson story shows in a general way how the social relations of the Kingdom work out. The teacher may name more particularly those which he thinks will appeal to his own class. In these days of decision-making the teacher needs to be reminded again that the spiritual purpose in this whole course of study is to assist his pupils to take sides. As that statement applies to the chapter studied to-day, it means that he is to teach and to encourage them to take sides in an obedience worthy of a divine sonship, and a consecration to humanity adequate to the needs of human brotherhood.

One of the "Topics for Individual Report" raises the question as to how the pupils can in their school life help bring in the Kingdom. In the discussion of this matter the teacher may well remember the suggestion of Phillips Brooks, that "we too often reduce life to the pettiness of our daily living, when we should exalt our daily living to the grandeur of life." What we are to teach is that the minor acts of the day's work in school gather dignity if they are seen as a part of our commission in the Kingdom. Take the habit of kindness to unpopular or inconspicuous schoolmates, the insistence upon fairness in play, consideration for the personal rights and property of others—these are Kingdom concerns. The common custom of mutilating public library books may be cited as an instance, not of inconsiderateness merely, but of actual disloyalty to an institution which is a positive force in bringing in the Kingdom of God. Any instance, no matter how trivial, which shows that all our living has a Kingdom-relation, is valid and helpful here. Such instances the teacher may gather from books or personal observation. Those that come close to the pupil's own life are always best.

The statements in the "Information for the Teacher" this week are intended, not for reading to the class, but as help in clarifying the teacher's mind as to what the Kingdom is and where it lives.

INFORMATION FOR THE TEACHER.

What the Kingdom is. The Kingdom of God is chiefly the force, the principle, that is behind the dealings of the sovereign Father with His children. This force Jesus stated as that of human fatherhood ideally conceived. Such a Fatherhood is ever present among men, and in this sense the Kingdom of God is always "at hand." Every son of God who accepts that wise and kindly rule in his own life has "entered into the Kingdom of God," so far as that Kingdom affects his own character.

But such a Fatherhood implies human brotherhood. We are not merely to acknowledge God's rule, we are to share it, by imitating God's loving attitude toward men. Whenever we treat men as brothers we "enter into the Kingdom of God," so far as that Kingdom affects our social relations.

Furthermore, if we really believe in the Kingdom, we shall make it the supreme purpose of our lives to work for the ultimate triumph of this fatherly rule of God in the lives of individuals and in the betterment of their brotherly relations to each other. This is what Jesus means by "seeking first the Kingdom of God." Such a triumph must necessarily work tremendous changes. Jesus suggested what some of those would be. Members of the same family would be divided, according as individuals in the family accepted or rejected the Kingdom-motive. Even the religious teachers of the nation, the Pharisees, and the ecclesiastical authorities, the priests, might find that the poor, the young and even foreigners would enter in before themselves, if they remained disobedient. Great social changes were hinted at. "Those in the highways and hedges" would have their turn; men would no longer call each other "Rabbi" but "brother"; and, as the Beatitudes teach, instead of the rich, the greedy and the proud, the Kingdom would claim as its own, for care and honor, the poor, the hungry, the sad and the meek. Jesus conceived as the future ideal of the Kingdom a new social state, including God and man. In that state the sovereign Father would rule the life and conduct of all, and brotherhood would be the business of his sons.—*Editor.*

The Social Aims of Jesus. He was not a timeless religious teacher, philosophizing vaguely on human generalities. He spoke for His own age, about concrete conditions, responding to the stirrings of the life that surged around Him. . . . The people asked for details. John the Baptist replied that the

way to prepare for the Messianic era was to institute a brotherly life and to equalize social inequalities. Jesus accepted John as the forerunner of His own work. . . . While they were waiting for the Messianic cataclysm that would bring the kingdom of God ready-made from heaven, Jesus saw it growing up around them. . . . After all that has been said, it still remained a social hope. It is not a matter of saving human atoms, but of saving the social organism. It is not a matter of getting individuals into heaven, but of transforming the life on earth into the harmony of heaven. If He put His trust in spiritual forces for the founding of a righteous society, it only proved His sagacity as a society-builder. When Jesus prepared men for the nobler social order of the kingdom of God, He tried to energize the faculty and habits of love and to stimulate the dormant faculty of devotion to the common good. . . . There was a revolutionary consciousness in Jesus; not of course in the common use of the word, which connects it with violence and bloodshed. But Jesus knew that He had come to kindle a fire on the earth. . . . If a man wants to be a Christian, he must stand over against things as they are and condemn them in the name of that higher conception which Jesus revealed.—Rauschenbusch: *Christianity and the Social Crisis*.

The Life within the Kingdom. About a century after the death of Jesus, a profound writer, one of the loftiest spirits of Christian antiquity, gave the following emblematic description of His work:

Jesus (the word become flesh) was invited with His friends to the great wedding feast (the kingdom of God at its commencement), which the heavenly bridegroom (God) had prepared for His guests (the sons of Israel). But the joy of the festival was marred by the absence of that wine of the spirit which had flowed in the days of the prophets. There was nothing but the water of religious forms left now! So the mother of Jesus (the Israelite community of God) lamented the defect to her great Son. At the time He put her appeal aside; but she, knowing what to expect from Him, urged the attendants to pay strict attention to His words. And ere long He told them to fill the six great vessels of stone (that stood there to meet the requirements of Levitical purity) up to the brim with water, and then to draw it off and take it to the steward. The water was turned into wine! Instead of

forms He gave the spirit; for life according to the Law He substituted that free love of God which is the life of the spirit. And not only did He cause this spiritual life, that had dried up and died, to flow forth in inexhaustible abundance, but He made it so much nobler than it had been in the old days of the prophets that the steward, who knew not whence this new wine came, expressed his surprise to the bridegroom that he had set the poorer wine before them first and had kept back this noble vintage till the end. The joy of the wedding feast was now secure; the kingdom of God would win its way; the future was assured! Water was turned into wine; the symbols of the old dispensation were facts under the new; the formal religion of the Law was superseded by the spiritual religion, by the living piety of love! This was the first great sign that Jesus gave, the revelation of His divine glory. Henceforth His true disciples believed in Him.—*The Bible for Learners.*

The Universal Appeal of Jesus. Christianity is domiciling itself in every quarter of the globe, and unfolding to each generation the true interpretation of that generation's life because the mind of its Founder was trammelled by no provincialisms, and His thoughts are eternal. Can we conceive an age or generation in which the Beatitudes or the parable of the Good Samaritan would not be profoundly true, and to which they would be unfitted to carry a spiritual appeal? On the page of history He is Mediator of the ages. The ancient and the modern worlds find their common bond, the co-ordination of their differing kinds of knowledge, in Him.—Condensed from Ross: *The Universality of Jesus*, pp. 19, 20.

The Logic of the Kingdom. No man can, representatively, be a missionary in China and at the same time a mere money-grubber in America. He cannot crown Christ in Uganda and crown mammon at home. The effect upon the character of the home churches of the new zeal for world-evangelization is bound to be immense. Since we offer the Gospel as the panacea for the non-Christian world's ills, how may we, in any semblance of consistency, fail to apply the same remedy to our own thronging social problems? The race question, the labor question, the immigration question, the sex question, the city question, all are susceptible to the Christ-cure, if it is as efficacious as we profess it to be in Asia and Africa. Every form of home-mission effort should be vitalized by the return influence of the Christ carried abroad.

Even as her extension work among the Gentiles delivered the Jerusalem church from the peril of a narrow Judaism, so the present outreach of Christianity into "the regions beyond" is saving the home churches from the slow atrophy of self-centeredness. Missions have set Christians to studying larger maps.—Ellis: *Men and Missions*.

SEEING THE PLACES.

Let us imagine ourselves standing upon a hillside on the east of the lake of Galilee. We are looking directly westward across the lake from above the ruins of Gerasa, the town which gives the name to this shore. Beyond the waters of the lake, where two small boats are moored, we can see the Valley of the Pigeons and the peaks of the Mount of Beatitudes. The rocky crags suggest the shelters of the Gerasene demoniac.

This illustration in the Underwood stereograph is entitled "West over Sea of Galilee, from above Kerasa (Gerasa); two horns of Hattin."

The Tissot pictures illustrate this lesson by two scenes, one entitled "Jesus Calming the Storm," which gives a stirring picture of a Galilean boat in the midst of a tempest, and "The Healing of the Woman with the Issue of Blood," which shows how the multitude looked when they thronged the narrow lanes of Capernaum.

CHAPTER XVI.

A NIGHT-AND DAY OF PERIL.

This hour of conference may begin with a geography lesson. The pupils will use the small map given in their quarterlies, to find the place of the lesson, and then will turn to historical map No. 24, to show the work they have done in filling out the blank letters. This work, which is of a mechanical character, may be completed in the class by those who have not yet done so, while the early discussion of the lesson goes on. Study carefully for the sake of reality the illustrations in Chapters XIV and XV in the pupils' book.

The lesson material is chosen for two reasons. These events are those which come next in the apparent order of events, and they are of a character to enable the pupils to make a little inductive study of miracles, which are to be fully studied in the next lesson.

Two things are to be guarded in this lesson,—first, the privilege of a frank but thorough discussion of the events themselves; and second, which is more important, the retention

of the spiritual values of the narratives, which consist in their emphasis upon the faith and faithfulness of Jesus, rather than upon the details which we can never perfectly understand.

This is not the occasion for a full nor final discussion of miracles. Further light will be thrown on this problem, next week, and in still other lessons later on. The thing to do to-day is to place the class in a position to realize the attitude of Jesus' life. He was not content with being a mere teacher. He went about really living as a Son of God. The present chapter shows how in doing this He faced emergencies, met danger and acted as a good neighbor. In all these He was endeavoring to express the Father's sympathy toward His needy or suffering children.

INFORMATION FOR THE TEACHER.

Jesus Going about Galilee. He thus traversed Galilee in the midst of a continual feast. . . . His entering a house was considered a joy and a blessing. He stopped in the villages and the large farms, where he received an eager hospitality. In the East, the house into which a stranger enters becomes at once a public place. All the village assembles there, the children invade it, and though dispersed by the servants, always return. Jesus could not permit these simple auditors to be treated harshly; He caused them to be brought to Him and embraced them. The mothers, encouraged by such a reception, brought Him their children in order that He might touch them. Women came to pour oil upon His head, and perfume on His feet. His disciples sometimes repulsed them as troublesome; but Jesus, who loved the ancient usages, and all that indicated simplicity of heart, repaired the ill done by His too zealous friends. He protected those who wished to honor Him. Thus children and women adored Him.—Renan: *Life of Jesus*.

The Storm on the Lake. The sea of Galilee is depressed 682 feet below the Mediterranean, and from 1,000 to 2,000 feet below the surrounding country. Less than forty miles to the north the snow-clad summit of Mount Hermon rises to a height of nearly 10,000 feet. "In descending from the hills of Galilee to her lake, you feel that you are passing from the climate of southern Europe to the climate of the barer tropics. The sea-winds, which freshen all Galilee, blow over this basin, and the sun beats into it with unmitigated ardor. The atmosphere, for the most part, hangs heavy and still, but the cold currents, as they pass from the west, are sucked down into vortices of air,

or by the narrow gorges that break upon the lake. Thus arise those sudden storms for which the region is notorious," and which quickly lash the surface of the lake into furious commotion.—*Outline Bible Studies*.

Demoniacal Possession. One of the commonest of the ailments cured by Jesus is described in the Gospels as demoniac possession, the popular idea being that evil spirits were accustomed to take up their abode in men, speaking with their tongues and acting through their bodies, at the same time afflicting them with various physical diseases. Six specific cures of such possession are recorded in the story of the Galilean ministry, besides general references to the cure of many that were possessed. Of these specific cases the Gerasene demoniac shows symptoms of violent insanity; the boy cured near Cæsarea Philippi, those of epilepsy; in other cases the disease was more local, showing itself in deafness, or blindness, or both. In the cures recorded Jesus addressed the possessed with a command to the invading demon to depart. He was ordinarily greeted, either before or after such a command, with a loud outcry, often accompanied with a recognition of Him as God's Holy One. The record of such maladies and their cure is not confined to the New Testament. The evil spirit which came upon King Saul is a similar case. The early Christian fathers frequently argued the truth of Christianity from the way in which demons departed at the command of Christian exorcists. From missionaries in China and other lands it is learned that diseases closely resembling the cases of possession recorded in the New Testament are frequently met with, and are often cured by native Christian ministers.—*The Bible Study Manual*.

The Woman with an Infirmary. She is the only woman upon whom Jesus is recorded to have bestowed any epithet but a formal one. Her misery and her faith drew from His guarded lips the tender and yet lofty word, Daughter. So much better is the faith which seeks for blessing, however erroneous be its means, than the heartless propriety which criticises with most dispassionate clearness, chiefly because it really seeks nothing for itself at all. Such faith is always an appeal, and is responded to, not as she supposed, mechanically, unconsciously, but by the going forth of a power from a conscious Giver, in response to the need which has approached His fulness."—*Chadwick*.

Jairus and his Daughter. The permanent officers of every synagogue embraced, besides the chief ruler and the minister

or attendant, a council who administered the affairs of the congregation. To this council, probably of the synagogue in Capernaum, Jairus belonged, and was therefore a person of some distinction. As such, moreover, he represented a class who, in the interest of rabbinical doctrine and ritual, had become the inveterate enemies of Jesus. Whatever his personal prejudices may have been, they were now swept away by the danger that hovered over his only daughter, twelve years of age, and which drove him to the great Healer, who was disembarking from His trip across the sea. Falling at Jesus' feet with his forehead touching the sand—the usual Oriental mode of reverential salutation—and in a voice broken by sobs, he offered a touching prayer for help. The peril was so great that Jesus started at once for the ruler's house. The dense crowd that had heard his plea was instantly moved by curiosity and sympathy to accompany them.—*Outline Bible Studies*.

SEEING THE PLACES.

The Tissot illustration, entitled "Jesus Healing the Blind and Lame," is a beautiful scene, evidently found on the west side of the lake, in the hills just above the Plain of Gennesaret. A white-walled village peeps up below in a cleft of the hills, and the blue lake is seen beyond. In the foreground are cedars and olive trees, and throngs of sufferers and their friends are collected around the white-robed Master, as He meets them with strong sympathy.

All illustrations that suggest pitiful need and divine compassion are helpful here.

CHAPTER XVII.

BACK TO HIS OLD HOME.

We need Map 24 again to-day in order to bring it up to the present study, by filling in more of the skeleton letters. It will also assist in making clear the journey which Jesus took from Capernaum back to His old home.

From the description of the synagogue service in the "Information for the Teacher," and the picture in the pupils' book, the class may be encouraged to draw rapidly a sketch plan of the interior of a synagogue, thus coming to understand the persons and parts of the religious services of the time of Jesus.

Discuss briefly where Jesus was probably entertained when

He went back to Nazareth. Ask the class to suggest various persons among His old neighbors, who had come to hear Him. Assign each of these characters, under a fictitious name, to different members of the class. Ask them to engage in a short conversation, such as might have taken place before the service began that day.

The strongest possible emphasis is to be placed upon the superstitious demand of the old Nazareth neighbors for a wonder, as constituting the typical and principal hindrance to the whole success of Jesus' ministry. That craving was felt in the church afterward and is echoed to some extent in the Gospels, and indeed is not all gone yet. The only satisfying view of the deeds of healing of Jesus is to think of them as related to the goodness of Jesus. So far as they were expressions of that, they become intelligible and add to our understanding of Him. But to the Galileans the certificate of their Messiah was not His goodness but His ability and willingness to cause open-mouthed astonishment.

The use of this lesson is to defend the pupils against future rather than present doubts. Young people of this age have not yet seriously faced the intellectual problem of miracles. All that the teacher needs to do at this period is to present the matter in a constructive way and show the class how they may, when they become more interested, face these problems without alarm and by the use of methods which they employ in other research.

Explain to the class that they are studying the miracles by means of the laboratory method, as they study other problems in school. The medium or source which we have to investigate is the Gospels. We are this week gathering the information which the Gospels give us concerning this subject, analyzing it carefully and trying first to see what it means. It would surely be unscientific to form a theory concerning the miracles of the New Testament until we have found out what the New Testament has to say concerning them. The teacher, therefore, should urge the class in advance to read carefully the unusual number of references given in the lesson book, and the best way to fill the lesson period is, after they have most of the references found and fixed by book marks in advance, to turn to them in order and examine them carefully together.

The first group of references shows us Jesus' own attitude toward His marvelous works. The thing to make clear here

is that, whatever the explanation of the deeds themselves, Jesus' attitude was a religious one. All His deeds were a part of His personal religious life and were an expression of His religious service. The ideals and deeds of Jesus were perfectly analogous to the ideals and skill of the modern physician, the modern scientist or the modern young person who devotes himself to God and endeavors to make the best daily use of his powers. Note especially the human element of compassion which called forth the exercise of powers which He would not use for Himself or for mere exhibition.

Next study the references which explain the means which Jesus used in healing. Note again that they were distinctly religious methods,—the use of prayer, the dependence upon faith and the renouncing of an evil life. Then see how methods analogous to those of modern medicine were also employed.

Now we come to the explanation which the Gospels give of the miracles. The class will readily see that they were all unscientific and were thoroughly characteristic of the crude medical knowledge of the time. Here again the pupils will recognize that the religious explanation was the only valid one. Our whole study brings us to the conviction that, although we can never know just what Jesus did or how He did it, we must be convinced that His life of devotion to the Father and the sons of men expressed itself in every strong and tender method of compassion possible.

The "Information for the Teacher" gives several helpful statements and quotations suggesting different possible views of the miracle-problem. These are rather for the teacher's reassurance, but they may be quoted in the class, if they seem helpful. For a conservative and constructive view of miracles the teacher will find the article upon the subject in the third volume of Hastings' Bible Dictionary sufficient. The most reverent discussion of the subject, from the view of naturalistic explanation, is that of J. M. Thompson in his "Miracles of the New Testament."

Do not forget, ere you close, that the real topic to-day is not miracles, but the attitude of Jesus' old neighbors to Him. This attitude was a hunger for the marvelous, instead of attention to the real "mighty work," His teachings from the Father. No matter how animated the discussion of miracles may be, close the lesson hour with the practical point that *our* attitude to Him does not depend upon some external facts of two thou-

sand years ago, but upon our allegiance to His living truth to-day.

INFORMATION FOR THE TEACHER.

A Defense of Miracles. Once men believed in Christ because they believed in miracles. Now, they believe the miracles because they believe in Christ. They find miracles the natural expression of an extraordinary Person, harmonizing action in the physical world with that in the moral realm. Miracles are no longer thought of as contradictions or interruptions of natural processes from without, but rather as the working out in nature of higher and permanent laws of reason and the moral order. They are not to be treated on the physical plane, but in the sphere of personality, which always transcends nature. They belong to freedom and the will, not to necessity and matter. "A miracle," said Hume, "is no contradiction to the law of cause and effect; it is a new effect supposed to be produced by the introduction of a new cause." And Christianity insists upon causation as originating in a person. Wherever persons appear in the natural order, a free acting agent appears, with power to introduce new causes. And these causes must be measured by the personality introduced. "Given, in short, the Person of Christ," wrote Fairbairn, "and it is more natural that He should, than that He should not, work miracles; they become the proper and spontaneous manifestations, the organic outcome or revelation of His actual or realized being. Our supernatural was His natural; what we call His miracles were but the moral expressions of His energy, as nature is but the manifested activity of the immanent God."—Hitchcock: *The Psychology of Jesus*.

The Need of Mystery. We can no more dispense with the miraculous to-day than past ages could, nor so long as children remain child-like can we venture to remove these wonder-stories from the Bible. They are not to us of the twentieth century just what they were to those of the first Christian decades, of course, nor even what they were to the medieval world. But they serve a purpose still, and always will, for him who has any imagination and eyes to see things invisible. Is it not true that the child-like heart, retained in maturity, still finds satisfaction in the atmosphere of mystery that envelops even the things our hands have handled and our microscopes explored, until a larger faith than that of childhood supersedes the crude unbelief that once broke it down? This is the history

of many minds as they pass from faith, unquestioning and open to all impressions, to doubt and uncertainty, then on to unbelief; until a larger experience and a clearer vision bring them back again, not indeed to the childish faith, but to a stronger, broader, richer, and more vital trust in an immanent and beneficent Creator, working His will constantly on every hand. Such a faith makes room for miracles, properly defined; it even requires them, as the mind explores the vast uncharted region where God touches humanity. Thus every act of God not understood is classed, until men learn the law by which it is accomplished, in nature or in the human mind. But should the time ever come when all the laws of the activities of God are fully understood, even then the same sense of an eternal outreach beyond will possess the mind, and the experience of mystery will arise from the very excess of light.—Hitchcock: *The Psychology of Jesus*.

An Objection to Miracles on the Ground of Religion. A body which is not entirely subject to natural law is not a human body; a mind which does not share human limitations is not a human mind, and a personality with the power to work miracles is not a human personality.

The notion that the evidence of God's presence and the pattern of His power are to be found, not in the laws of nature but in exceptions to them, not in development but in catastrophe, sooner or later perverts all religion. For the temper which finds God in miracles is the same as that which finds salvation in 'outward and visible signs.' This idea has obscured the humanity through which the Son becomes our Saviour; it has degraded the belief in the indwelling Spirit; it has encouraged the superstitious cult of holy persons and holy things.—Condensed from J. M. Thompson: *The Miracles of the New Testament*.

Touching Dependence on Jesus. How eagerly the simple-hearted people must have awaited this Helper,—with what unutterable trust must they have received Him! Wherever He came, hopelessness took heart again, dull eyes grew bright, tired hands and arms were stretched out to greet Him. They believed that nothing was too difficult for Him to accomplish. Whatever their ailments, in body or soul, they came to Him for healing. Cries of anxious longing, expressions of unbounded faith, timid, trembling supplications, shouts and sobs of joy, tears of gratitude—these things were Jesus' daily experience.—Adapted from Bousset.

Room for Misconceptions. There are some scholars who find traces of this tendency to magnify the marvelous, even in the Gospels themselves, which, with all their uniqueness, are human documents, written by flesh and blood human beings. For example, in our story of Jairus' daughter, Mark's account, as we have seen, leaves us in doubt whether the little girl was really dead, or only in a swoon, or state of coma. In Matthew's later account, however, we find that Jairus says to Jesus, "My daughter is even now dead." When they reach the house, flute-players, hired for the funeral, are already on the scene. This increases the marvel of the story, but does not seem to add to its moral significance. It is possible that not a few of the accounts of miraculous deeds, attributed to Jesus, are the product of this same tendency. Take for example the story of the stilling of the storm (Mark 4:35-41). It is claimed by some that in this story, as originally told, the main point was simply the unruffled calmness of Jesus in the presence of danger; going to sleep on the cushion, in the midst of the storm; and on being awakened by His frightened disciples, gently chiding them for their lack of faith. This moral heroism, these scholars say, is obscured by the later addition which represents Jesus as having power to still the storm. There is no heroism in facing danger calmly when there really is no danger. Remove the background of human limitations, and you seem to make impossible any genuine glory of moral character.—Harold B. Hunting in *The Junior Teacher*.

The Old Testament Prototypes of Jesus' Miracles. The fact that all the miracles of Jesus, not of healing, except one, have their prototypes in the Old Testament is a fact of interest, and one that furnishes part of the material for investigation for all who study the subject. The references are as follows:

Miraculous feeding, 2 Kings 4:42-44; Ex. 16:14-35.

Healing leprosy, 2 Kings 5:10-14.

Restoring sight, 2 Kings 6:20.

Curing a withered hand, 1 Kings 13:3-6.

Raising the dead, 1 Kings 17:17-24; 2 Kings 4:32-37; 6:5-7; 2 Kings 13:21.

Control of water, Ex. 34:21-31; Joshua 3:14-17.

Changing water, Ex. 7:20-25; 15:23-25; 2 Kings 2:21, 22.

Ancient Notions of Science. The Nazareth people were incapable not only of appreciating the moral purpose which animated Jesus' actions but also of understanding how God works in

His world. The evangelists suggest to us some of the conceptions, which they themselves shared, about the spiritual world and scientific matters.

At that time it was commonly believed that diseases were inflictions of demonic powers. To the evangelists the earth of course was flat, and these powers were believed to come up from the under world, while God at times broke in from the firmament above and interfered, and by His interferences rather than by His laws His presence was manifest. There was no correct diagnosis of disease. Almost any skin affection was "leprosy" and blindness and the plague were thought to be the punishment of sin, though better explained, as we now know, as the result of that special sin, known as "filth." When people were sick they turned to their priests and rabbis, who were in the habit of practising healing, either by exorcism or faith-cure. It is easy to see that the age that produced the Gospels would not be anxious for scientific accounts of the deeds of Jesus, but that it would expect of Him exactly the acts that are attributed to Him. It is possible therefore that some events, like the restoration of the centurion's servant, were simple coincidences, that others, like the apparent walking of Jesus on the water, were natural deeds which the darkness and confusion caused to be misunderstood, that others, like the turning of water into wine, were really parables that became in course of time changed into miracles. As nearly all the miracles not of healing had their prototypes in the Old Testament, many of them at least were attributed to Jesus because men expected such deeds from their Messiah and finally became convinced that He must have performed them.—*Editor*.

SEEING THE PLACES.

The Underwood stereograph, entitled "Inside a Jewish Synagogue, showing holy place and reader's platform, Jerusalem," and Wilde 638, entitled "Jewish Synagogue," give an adequate conception of the appearance of modern Jewish synagogues, built according to the ancient fashion. In the centre is the canopied platform where the reader and expounder stands, and at the end of the room is the "Ark," which contains the copy of the olden scriptures. Tissot's picture, "Jesus in the Synagogue," is even more graphic as showing in color the arrangements of the place and the costumes, indicating the positions of the sacred lights, and representing Jesus standing at the reader's desk, reading from the scripture roll. Tissot also has a picture, entitled "The Brow of a Hill near Nazareth," which is drawn from the steep precipices near the town and shows just how the crowd looked when they were threatening Jesus with death. Wilde 183 is an illustration

entitled "Nazareth, the Place Where the Nazarenes Wished to Throw Jesus over the Precipice."

The following, from the JUNIOR TEACHER, helps make the scene more real:

The synagogue was usually built on the highest ground in the town, and in most cases its position was made known by a tall wooden pole painted like a flagstaff before the door. The worship of the synagogue was meant to serve instead of participation in the temple service, and was held at the hour of sacrifice. At the time of Jesus every small town in Palestine had at least one synagogue, and it was regarded as a duty enjoined on the rich to build synagogues for the poorer villages. They were for the most part simple rectangular walls with a portico. The furniture consisted of an ark, or chest, for the rolls of Scripture, and a reading desk. The worship consisted in (1) prayers enjoined by law, recited by a reader, and joined in by the congregation standing; (2) reading the Law, verse by verse, and translating it from the ancient Hebrew into Aramaic (the then current language of the Jews); (3) reading the Prophets in the same fashion; (4) sermon, which was usually a practical application of the passage read from the prophets. There was no singing. Men and women sat in different sections, the men wearing their turbans as they would out of doors, the women veiled.

The permanent officers of the synagogue comprised (a) a chief ruler who maintained order, and appointed those who were to conduct the public service; (b) a council who directed the affairs of the congregation (Mk. 5: 22); (c) an attendant (A.V. "minister," Lu. 4: 20) who had charge of the building, blew a trumpet from the roof at the advent of Sabbath, during public worship handed the Scriptures to the appointed readers, and at other times taught in the synagogue-school; (d) two collectors and at least three distributors of alms. No special officers were appointed for distinctively religious services. These functions were discharged by volunteers or by any properly qualified persons whom the chief ruler might appoint. It was in accordance with this custom that Jesus was asked to read the Scriptures and speak at the synagogue at Nazareth. It was this also that enabled Him, and afterwards the Apostles, to use the synagogues as the readiest means of access to the people.

CHAPTER XVIII.

THE ADVENTURES OF HIS TWELVE MESSENGERS.

We have already had two lessons with reference to the Twelve Disciples. These should be carefully reviewed as the background to the present one. Four important points were brought out in Chapter IX, which should be recalled to-day. You may easily do this by questions.

The first point was the act of Jesus in sharing His life with His disciples by going down to live among them in Caperna-

naum. The second point was the fact that some of them had already had a remarkable spiritual experience under the guidance of John the Baptist, and were, therefore, both men of thought and men of real religious life. The third point which we made was the fact that the Twelve were won to Jesus by two forces: The fact that they liked Him personally, and the fact that they revered His great, though only partly understood, purpose. The last thing which we gave in that chapter was such information as we have concerning the three or four who were the leaders of the Twelve.

In Chapter XI we described the choosing of the Twelve, and called attention to the fact that they were grouped in pairs. We also showed that there were three things which the Twelve especially did. They were pupils of Jesus; they served Him in various homely ways; and they began to tell others about Him.

To-day's lesson shows how this telling others about Jesus was given to the Twelve by Him as a definite mission. These first journeys of theirs about Galilee probably consumed at least three months. In order to cover the crowded villages by the lake, and perhaps some of those to the westward, they must have gone in haste. Give the class at this point the "Information for the Teacher," which describes their outfit and their manner of approach. Supplement this by asking at least two pupils to give in their own words an imaginary dialogue between Peter and Andrew and those who would meet them at the city gate of a new town. This exercise, supplemented by the contributions of the class, will not only serve to make clear what the Twelve taught, but will also help the teacher find out what his own pupils think was Jesus' actual message at this time.

As the ministry of Jesus was one of joy, so call attention to the fact that the work of the Twelve was one of blessing. They retold the good news, and they engaged in ministry to the sick, especially those who were "possessed."

Did they have time for discouragement? Ask the class how they would conquer this mood. If no one else does so, suggest that the companionship of going two by two was a help toward courage, and also that perhaps Jesus followed up some of them and joined them after they had been in a new town for a day or two.

As this is the last lesson which we give solely to a study of

the Twelve, go over very carefully the four-fold work mentioned at the close of the lesson story in the pupils' book. Ask several of the class to repeat aloud these four items so that you may be quite sure that they are well fixed in the minds of all, as a summary of the mission of the Twelve.

INFORMATION FOR THE TEACHER.

How the Twelve Traveled. The entire outfit of those first missionaries shows that they were plain farmers, shepherds, or fishermen; and to such men there was no extraordinary self-denial in the matter or the mode of their mission. They were going amongst their brethren in the neighboring villages, and the best way to get to their hearts and confidence was to throw themselves upon their hospitality. Nor was there any departure from the simple manners of their country in that.

At this day the farmers set out on excursions quite as extensive, without gold or even silver in their purses. Neither do they encumber themselves with two coats. They are accustomed to sleep in the garments they have on during the day, and in this climate such plain people experience no inconvenience from it. They wear coarse shoes, but never take two pairs of them; and although the staff is an invariable companion of all wayfarers, they are content with one.

They were ambassadors from their Lord and King, and were not to loiter by the way in idle conversation with friends whom they might chance to meet. The same is now required of special messengers. There is also such an amount of insincerity, flattery, and falsehood in the terms of salutation prescribed by etiquette in this land, that our Lord, who is Truth itself, desired His representatives to dispense with them as far as possible, perhaps tacitly to rebuke them.

Upon the same principle He forbade them, saying, "Go not from house to house." The reason is very obvious to one acquainted with Oriental customs. When a stranger arrives in a village or an encampment, the neighbors, one after another, usually invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy, and a failure in the due observance of such hospitality is frequently resented, and often leads to alienations and feuds amongst neighbors; it also consumes much time, causes distraction of mind, leads to levity, and in many ways counteracts the success of a spiritual mission. On these accounts the evangelists were to avoid those

customs; they were sent, not to be honored and feasted, but to call men to repentance, prepare the way of the Lord, and proclaim that the kingdom of heaven was at hand. They were, therefore, first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished.—Condensed from Thomson: *Land and the Book*, vol. ii, pp. 405-407.

The Method of Approach. During the lifetime of Jesus, the apostles preached, but without ever departing far from Him. Their preaching, moreover, was limited to the announcement of the speedy coming of the kingdom of God. They went from town to town, receiving hospitality, or rather taking it themselves, according to the custom of the country. The guest in the East has much authority; he is superior to the master of the house, who has the greatest confidence in him. This fireside preaching is admirably adapted to the propagation of new doctrines. The hidden treasure is communicated, and payment is thus made for what is received; politeness and good feeling lend their aid; the household is touched and converted. Remove Oriental hospitality, and it would be impossible to explain the propagation of Christianity.—Renan: *Life of Jesus*.

The Mission of the Twelve. The scribes and Pharisees had constituted themselves the religious leaders of the common people. But the masses, burdened with toil and care, could not and did not pretend to keep the numberless hairsplitting rules by which the rabbis had overlaid the law of God. They were therefore despised as mere "people of the earth" by the scribes and Pharisees, who made a great parade of righteousness, but secretly evaded its requirements. For the people under their charge nobody cared. They were like sheep without a shepherd, exposed to peril and death.

This deplorable religious destitution filled the heart of Jesus with a feeling of deep compassion. Since the open conflict with the Pharisees, He had clearly foreseen that His work in southern Galilee must soon come to an end, and He longed before its inevitable cessation to make one more supreme effort to extend the good news of the kingdom as far as He could. To this end He took the Twelve, who, during His second preaching tour, had been passive learners in His school, and sent them out to become active agents in building up the kingdom of God.—*Outline Studies in the Life of Christ*.

SEEING THE PLACES.

We are standing upon an incline of the hill cleft behind us by the Valley of the Pigeons, looking northward over the village of Magdala, and along the eight or ten-mile stretch of the level Plain of Gennesaret. In the distance are the hills of upper Galilee. The lake shore makes the regular curve of a scimitar, and the path follows it closely. This plain was, in the time of Jesus, crowded with a lot of villages, and this is the scene of the first calling of the Twelve Disciples. It is reproduced in the text. This scene in the Underwood stereographs is entitled "Plain of Gennesaret and the sea, north, from above Magdala to upper Galilee."

The Tissot pictures illustrate the lesson in an entirely different way. One entitled, "Christ's Exhortation to the Twelve Apostles," shows Jesus beneath an olive tree, instructing His friends before they start forth upon their ministry. The variety of costumes and faces is suggestive. The picture "In the Villages the Sick were brought unto Him," shows a narrow Oriental lane, crowded with people, among whom Jesus engaged in His ministry of compassion. This is useful to suggest the fact that while Jesus was sending out His disciples, He was not idle Himself.

A picture which has been dear to the writer's heart since childhood, because it illustrates the personal ministry of Jesus to human homes, is Dobson's "Peace be to this House." It is found among Brown's "Famous Pictures" as No. 483.

CHAPTER XIX.

THOSE WHO WERE WITH AND AGAINST JESUS.

If the teacher will remember the statement which we have reiterated, that the chief purpose of this course is to help the pupils to take sides, he will realize that this chapter, which describes how men aligned themselves for or against Jesus, is of deep spiritual significance. There is opportunity in this lesson to make two appeals, which are very convincing with young people,—the appeal to sympathy and the appeal to heroism. We may make the appeal to sympathy by showing the growing isolation of Jesus as, first, the multitude forsook Him, then His relatives, and finally the trusted religious leaders of His province. The appeal to heroism may be pressed by making clear how few and feeble were the forces represented in His body of Disciples, and yet how brave Jesus was in giving the rest of His life to develop them to be worthy to carry on His mission.

The teacher has also in this chapter an excellent opportunity to show the fidelity of the parables to special needs. The parables of Jesus, of course, have their universal meaning. The

parable of the prodigal son, for example, is capable of a much larger interpretation than that given in this lesson. Sometimes, however, these larger interpretations tend toward vagueness, and it may be wholesome to-day to help the class realize that this lesson, about the younger son who went astray, was spoken in the actual hearing of many younger sons, and that the sequel, about the older, ungracious brother, was listened to by a group of Pharisaic older brothers. Have the two parables read by individuals in the Scotch version (given below) and their meaning discussed by the class.

It will help the endeavor to make the Disciples real if the teacher can encourage two or three members of his class to conduct an imaginary dialogue between Peter, who may be imagined as a bold and impetuous talker, James, who may be thought of as a stolid, but responsible conservative, and Judas, who may be pictured as a selfish revolutionary, in which they exchange their rather crude views as to the present and future of Jesus, but nevertheless determine to be loyal to Him.

INFORMATION FOR THE TEACHER.

Correctness vs. Goodness. This is one of the most important of all Jesus' teachings. The righteousness of His day tried to make a *correct* man, and it tried so hard to tell just what such a man might or might not do every minute of the day, and under all circumstances, that it created a system of rules the hardest to keep and the most absurd to think of that the world ever saw. And yet a man might keep all these rules and still be a bad man at heart, cherishing hatred and scorn and pride and evil desire, and all wrong things. So Jesus seeks to make not a correct but a *good* man; one who desires right things and wants to be in harmony with his heavenly Father.

Now this was a new idea of righteousness in His time, and few understood it, but it is the most profound that has ever been taught. For if men never hated they would never murder; if they never coveted they would never steal; if they never desired to do what they ought not, all the evil would cease. If the selfishness of the heart is cured the conduct will take care of itself. They who hunger and thirst for this righteousness of the heart, said Jesus, are in the kingdom of heaven.—DeForest: *The Spirit and Teaching of Jesus*.

Jesus Contradicted the Law. In His indifference to the law of clean and unclean food He not only brushed aside the tra-

ditions of the elders, but contradicted the sacred Law itself. On the Sabbath: Matthew 12:1-14; Luke 13:10-17. On fasting: Mark 2:18-22. On tabooed food and ceremonial illustrations: 7:1-23; Matthew 15:1-20.—Rauschenbusch: *Christianity and the Social Crisis*.

The story of Dives and Lazarus in Scotch. A particular man was rich, and cleedit his sel wi' purple and fine linen, and enjoy'd his sel uncolie, ilka day. And a particular beggar-man, ca'd Lazarus, was suttin doon by his yetts, fu' o' sairs. And he was sair wussin he nicht eat the mools that fell frae the rich man's buird; aye! e'en the dowgs cam and lickit his sairs.

Noo, it cam aboot that the beggar-man dee't, and was carry't awa by the Angels, and laid in Abra'm's bosom. And forby, the rich man', too, dee't, and was bury't. And in hell he raised his een, bein noo in torments, and sees Abra'm far-awa, and Lazarus in his bosom.

And he, cryin oot, said, "Faither Abra'm! hae mercie on me, and send ye Lazarus, sae as he may pit the tip o' his fing'r in watir, and cule my tongue; for I am in anguish in this lowe!"

But Abra'm said, "Bairn! ca' ye to min' that ye gat a' yere gude things i' yere lifetime; and Lazarus the ill things; and noo he is at rest, and ye are in sair pyne. And forbye, at-ween us and you an unco void has been set; that thae wha wad gang ower frae here till you, canna be yeable; nor thae frae you till us canna come ben!"

Than he said, "I entreat ye then, Faither! that ye wad send him till my faither's hoose; for I hae fyve brethren; that he may bear testimonie till them, that they come-na intil this place o' dool!"

Abra'm says till him, "They hae Moses and the Prophets; lat them hear them!"

But he says, "Na, Faither Abra'm! but gin ane gaed till them frae the deid, they wull repent them!"

But he said till him, "Gif til Moses and the Prophets they tak nae tent, naither well they be perswadit e'en by ane that raise frae the deid!"—Smith: *The New Testament in Braid Scots*.

The Story of the Lost Sheep in Scotch. Tak tent that ye lichtlie-na ane o' thir wee anes; for say I t'ye that in Heeven their ain Angels aye look upon my Heevenlie Faither's face! For the Son o' Man has come to save thae war lost.

Noo, hoo think ye, yersels? Gin a man hae a hunner sheep, and ane o' them is gane awa, dis he no lea' the ninety-and-nine,

and gang intil the mountains, seekin the ane forwander't? And gin sae be that he lights on't, truly say I t'ye, he is blyther ower that sheep than ower the ninety-and-nine that gaed-na awa.

E'en sae, thar is nae desire afore yere Faither in Heeven that ane o' thir wee anes soud be lost.—Smith: *The New Testament in Braid Scots*.

SEEING THE PLACES.

The Tissot picture, "Christ Reproving the Pharisees," represents Jesus standing in the inner court of an Oriental house. Around Him is a semi-circular table, filled with Pharisees, sheltered under the colonnades of a wealthy home. Jesus stands in the centre, engaged in animated controversy with them.

Wilde 100 and 101 illustrate the story of "The Good Samaritan," told in this chapter. The former illustration is by Doré, and the latter by Siemenroth.

Tissot has two illustrations of "The Story of the Prodigal Son." The picture of "The Return" is particularly beautiful and pathetic. It is reproduced in the pupils' text. He also has a picture entitled "Lazarus at the Rich Man's Door."

CHAPTER XX.

THE MARTYRDOM OF A HERO.

We had a study of John's early life in Chapter VI. This should be sufficiently reviewed to be sure that the class vividly remember its details and have the proper background for the continued story in to-day's lesson.

The tragedy of John the Baptist is one of the most dramatic stories in literature. Make it as vivid as possible. Get one pupil to try to put in words the character and appearance of Herod Antipas. Get from another a description of the character of Herodias. Let a third give his impression of her daughter. Then ask the class in general to state what they think were the moods of John after months of imprisonment. Especially suggest the discouragements in prison, which would be doubly felt by a man of outdoor habits. Get their theory of his reason for sending his friends to question Jesus, and see if they come to an agreement regarding John's attitude after he had received Jesus' reply. Help the class to see clearly the forces that were working toward the final outcome: the powerful moral personality of John; the comparative weakness of

Herod; the frightened malignancy of Herodias' plot; the blindness of the king; and the helplessness of John.

Perhaps the word "forerunner" is the key-word of the lesson. The commentary in the Gospel according to John tells the message of his life: he was to grow less in order that another might be greater. The greatest preacher of his time dies and gives place to a little group of laymen who constitute the early Christian church. John's arousing the people made them ready to listen to Jesus. The expectancy which John provoked was the nucleus of the movement which Jesus led.

This is a wholesome lesson for young people. Those whom you teach are in the age of anxious personal ambition, which, generously directed, is a splendid motive power. Those who achieve the greatest leadership, however, are necessarily forerunners for others. Illustrate this by stories of inventors, scientists and discoverers, and by early teachers of truth. Suggest to the class that those who never finally reach the limit of their personal ambition would perform a greater task in making the road easier for others. The lesson truth is best summed up in a quotation from Henry Newbolt's "The Non-Combatant," which is printed before the lesson story in the pupils' book.

INFORMATION FOR THE TEACHER.

The Death of John the Baptist. The Twelve had been absent on their mission two or three months when the tragic death of John the Baptist at the hands of Herod Antipas shocked the whole of Palestine. Antipas was a son of Herod the Great, an Edomite, by Malthace, a Samaritan woman, and accordingly had not a drop of Jewish blood in his veins. At his father's death he received a third of his kingdom, Galilee and Perea, and the title of tetrarch. His main residence was at Tiberias on the Sea of Galilee, a city which Jesus seems to have shunned. He had also a castle on a ridge named Machærus, near the northeastern end of the Dead Sea. At one end of the ridge, which was about a mile long, Herod the Great had built a splendid palace, and at the other end a fortress. In the ruins of the latter an underground dungeon is still pointed out as the one in which John was confined. Machærus was a favorite resort of Antipas.

On visiting Rome, Antipas had been entertained by his half-brother Philip, who had married Herodias, his own niece. Antipas, who also was her uncle, fell in love with her, and, as she was

ambitious for a rank that Philip could not give, it was arranged that she should divorce her husband, and Antipas his wife, the daughter of an Arabian king. When this was done, Antipas married Herodias. It was this scandalous proceeding that aroused the indignation of the people and evoked the stern rebuke of John. Antipas thereupon seized John and cast him into the dungeon at Machærus. That the hierarchy in Jerusalem had a hand in the matter is suggested by the previous statement that "John was delivered up" (Mk. 1:14).

If Herodias' savage anger had been aroused by John's public rebuke, her fears were increased by the frequent interviews between her weak and irresolute husband and his outspoken prisoner. If this intimacy continued she might be dismissed at any moment. Her position depended on John's death. But for a considerable time Antipas' superstitious fear of John stood between her and her victim. The catastrophe was brought about finally by trapping the king into making an oath from the fulfilment of which he shrank, but from which he had not the moral courage to recede.—*Outline Bible Lessons*.

SEEING THE PLACES.

The following description of the prison of Machærus is condensed from Tristram's *Bible Places*:

"Mounting up a tremendous ravine, we reach the ruins of M'kaur, the ancient Machærus [three or four miles east of the Dead Sea]. Josephus says that here John the Baptist was imprisoned and beheaded. It is stated to have been the strongest fortress of the Jews, and held out after the destruction of Jerusalem, having been enormously strengthened by Herod. The fortress stands on a round hill at the east end of a narrow and isolated ridge, on which the inhabited city must have been built. Nothing remains but a few courses of stones above the foundations. But the whole building material has been collected by the hand of man into one prodigious mass on the crest of the ridge, where it remains in weird desolation, a monument of the vengeance taken by the Roman legions against the last desperate patriots of the Jewish revolts. The outline of the fortress may still be traced very clearly, and in it two dungeons, one of them deep, and its sides scarcely broken in. One must have been the prison-house of the Baptist."

The Underwood stereographs include a striking one, taken in a wind-storm, entitled "From lonely Machærus." It shows the treeless headland with some of its scanty ruins, with the far background of the Judean highland in the west, like a misty sea. The view is not far different from that which another disappointed patriot, Moses, had of the Promised Land from the neighboring Mount Nebo.

The suggestion that the anointing of Jesus by the sinful woman may have occurred during the visit of the two messengers from John the Baptist is illustrated by the Tissot picture, entitled "A Woman Anointing the

Feet of Jesus." The picture shows the arrangement of an Oriental table, the relative positions of the Pharisee and his guests, and the way it was possible for the woman to enter the room.

CHAPTER XXI.

JESUS SHARING WITH THE MULTITUDE.

Fix steadily in your own mind and in the attention of the class to-day the fact that the moral value of this incident is its chief value. This was true to the evangelists who have given us this story, and it was true to Jesus. To both this event beside the lake was distinctly a parable of the Kingdom of Heaven.

The teacher should help his class to get the proper emphasis by reminding them that there was evidently in the minds of the evangelists an analogy between this feeding of the multitude and other events in their national life. John finds some special meaning in the fact that it was the Passover season, the greatest religious feast of the nation. All the evangelists seem to be remembering that the people were then looking for a prophet "like unto Moses," who once fed the children of Israel with bread from heaven in the wilderness. In John's Gospel the Capernaum people expressed this very anticipation in the following chapter. Luke tells us that Jesus that day "spake to them of the Kingdom of God," as if the kingdom idea or the national idea was central in everything that occurred that day. The special mention of the "twelve baskets full," left over, is itself a parable of the fact that there was provision for each of the twelve tribes of Israel. All these hints suggest that to the evangelists the meaning of the story was, Jesus offering satisfaction to His whole nation. At the time when the Gospels were written, the communion seasons of the early Christian church were often held out of doors, where many people came together. There was, therefore, a very clear association in the thought of the evangelists between this communion feast and the communion feasts with which they themselves were familiar.

There is no doubt that this event had a great parable-value to Jesus. It was the time when the nation was assembling for its national festival, and the method of Jesus in feeding

them suggests that this itself was a teaching. His manner of distribution by means of the few to the many is the universal method of the Kingdom of God.

If the class is curious to know exactly what happened beside the lake the teacher's honest answer must be that we can never know. The difficulties of this narrative are plain. We seek for honesty from the evangelists, but we have no right to demand more. Their readers never suggested that any of them should take a journey to the region and secure testimony concerning this day, and even if they had, few of the throng in this confusion could have told definitely whence the bread and fish were supplied. It is simply a question of evidence, and the evidence is lacking. Many Christians to-day are feeling that the real difficulty of the narrative as it stands is that of making it harmonize with the character of Jesus. Would He have consented to feed the improvident by a miracle, when there were villages nearby where they could supply themselves? Would He swell five loaves to five thousand, and then cause the fragments to remain at several times a greater amount than the original quantity? This, they say, would be fantastic. Would He astonish the minds of the multitude, who were already demanding just this sort of wonder, and feed the anticipations which He had been daily protesting against, by performing an act which could leave no other impression than that He intended to be their "Bread King"? The next chapter in John's Gospel implies that He refused that very action. Does such an extravagant interruption of the course of nature impress us to-day as having any moral quality? If interpreted literally, it does not. These statements are made for the sake of you who are teachers, in order to place before you every possible objection which may come from your pupils as to the literalness of the narrative. These, of course, are not to be suggested as doubts to the pupils. But if the pupils raise questions, meet them squarely and honestly.

In replying to any or all of these objections, it is enough to say that we must hold our minds open to conviction upon this as upon other matters concerning which we have not sufficient evidence. If the evangelists, seeing the spiritual value of this incident, gave from their meagre knowledge a different explanation than we would give, it is to be remembered that the spiritual value is here, no matter which explanation is adopted. If Jesus supplied the multitude from the meagerest

resources, by calling upon their own generosity to assist His, the beautiful truths of the lesson still remain: "They need not go away; bring them to me. And he gave the loaves to the disciples, and the disciples to the multitude."

INFORMATION FOR THE TEACHER.

The Spiritual Meaning. They were panting to get rid of the crowd on any pretext. "Send the multitude away, that they may go into the villages and buy food." It was surely an unnecessary kindness! The multitude were the best judges of their own hunger and the means of assuaging it; they could go away when they liked. We miss the whole point of the narrative if we imagine there was any danger of starvation. There were villages near, and the multitude knew it as well as the disciples. I gather from Matthew ix. 36 that the ground of Christ's compassion was not that they were in want of a cup, but that they were in want of a ministrant hand. The smallest part of a deed of charity is the gift; the main part is the giving. The complaint of the prodigal in Christ's parable is that "no man gave unto him." That has ever been the complaint of the masses. They have been able to get bread in the villages, but they have desiderated a helping hand from the upper ranks of their fellow-men. This helping hand is the real communion. Not the bread, but the distribution of the bread, is the thing desiderated. What the multitude in the desert wanted was a touch from above—not simply a touch from heaven, but a touch from earth. They sought the sound of a voice that was still—the voice of brotherhood from the higher level.—Matheson: *Studies of the Portrait of Jesus*.

SEEING THE PLACES.

We are looking southeastward along the eastern shore of Galilee from its northern coast, across a quiet cove in which a fishing vessel lies at anchor. If we should turn westward we could see the Mount of Beatitudes, and dimly Capernaum and its neighboring villages. In the distance to the south is the Garesene shore. The spot where we are standing is that known to tradition as the shore of the feeding of the five thousand. The fishing boat makes vivid the arrival of Jesus with His friends, and this beautiful coast needs only to be filled with a multitude to suggest the Passover throng there gathered about Jesus. The Tissot illustration, "Miracle of the Loaves and Fishes," presents such a throng to our view.

CHAPTER XXII.

THE BREAK WITH THE PHARISEES.

Begin the lesson to-day by picturing, with the aid of the class, the scene in Capernaum when the delegation of the Pharisees arrived to examine Jesus. Suggest the details of their rich clothing and special Pharisaic costumes, and the contrast with the peasant garments of Jesus. Locate the scene either in the synagogue or in the house of a rich Pharisee, where a considerable company of people would be present beside the Pharisees and the disciples. Suggest the deference expressed toward this learned and authoritative body by all present, and the close attention which would be paid to their charges against Jesus. It will be helpful, by a hasty sketch, to suggest the arrangement of the people in the room, a semi-circle of examiners perhaps, with Jesus in the focus of the semi-circle, and the disciples and the audience gathered in the background. It may help if the scene is enacted in the class, one of the pupils taking the part of the examining Pharisee, and another stating the replies which would be made by Jesus.

As the dialogue goes on, help the class to see the force of Jesus' repartee in reference to signs from the sky. He was ridiculing their crude hopes concerning the way God would be likely to manifest Himself, and was perhaps calling attention either to the tenderness of the morning or the glorious colors of the evening sky, as being themselves sufficient signs of God's presence in the world.

In studying the endeavor of the Pharisees to dodge the value of Jesus' deeds of mercy, as signs of His mission, turn with the class to that great passage in the 34th of Ezekiel, wherein God is represented as scorning the religious leaders of Ezekiel's time because of their lack of pity for the physical infirmities of the people, who were there represented as God's sheep. That chapter throws light upon the similar contrast between the compassion of Jesus and the callousness of the Pharisees to the condition of the rabble.

Bring out the greatness of Jesus as an orator by securing an adequate presentation to the class of the Great Denunciation. This is to be done, as is suggested in the "Topics for Individual Report," in two ways,—by having the orations read in the New Century version, and also by having a rendering given appropriate to modern circumstances.

The practical point of the lesson is in applying the attitude of the Pharisees to school snobbishness, conceit and intolerance, and endeavoring not only to state the actual situation in school life, but to place it face to face with Jesus' attitude toward it.

INFORMATION FOR THE TEACHER.

Woes upon the Pharisees. Jesus denounced the Pharisees because they passed over "justice and the love of God." The love of God is best shown by love to men, and the Pharisees were filled with immoral contempt for those whom they regarded as less learned or less attentive to scrupulosities than themselves. The Pharisees still exist as a party among Eastern Jews, and are called Perushim. So bad is their character that the bitterest form of reproach in Jerusalem is, "You are a Porish!" How little they have changed from their character, as Christ depicted it, may be seen from the testimony of a Jewish writer. "They proudly separate themselves from the rest of their co-religionists. . . . Fanatical, bigoted, intolerant, quarrelsome, and in truth irreligious, with them the outward observance of the ceremonial law is everything; the moral law little binding, morality itself of no importance."

Furthermore, Jesus denounced the Pharisees for trying to get into the "chief seats." These were places in the synagogue in a conspicuous semi-circle facing the congregation, and round the bema of the reader. The "salutations in the marketplaces" were those in which they addressed one another by extravagant titles, and required from their followers an exaggerated reverence.

Finally, the Pharisees were denounced for their inward corruption, which polluted those who had dealings with them. They "are as tombs that appear not." Any contact with sepulchres involved Levitical uncleanness. Hence graves and tombs were whitewashed that none might touch them unawares. Perhaps our Lord was alluding to Tiberias, which when it was being built was discovered to be partly on the site of an old, unsuspected cemetery; so that every true Jew regarded it as pollution to live there, and Herod could only get it inhabited partly by bribes, partly by threats.—Condensed from Farrar: *Cambridge Bible, Luke*, p. 219.

The Great Denunciation. He began to address the disciples, and then turned to the people. The warning to beware of the leaven of the Pharisees seems to have been given more

than once (Mk. 8:15). Leaven in Scripture is generally a type of evil which corrupts and spreads, disturbing, puffing up and souring that which it influences. The parable of the leaven (Mt. 13:33) is almost the only exception. This "leaven of the Pharisees" Jesus defined as hypocrisy, which is both useless and foolish, for one day there will be a merciless exposure. Jesus' followers need have no fear of their enemies who are able only to kill the body. Since each little bird is individually present to the mind of God who cares even for them, His disciples need have no fear of men. This fear lies at the root of hypocrisy. They need not fear to confess that He is the Messiah, since their confession of Him will be rewarded by His confession of them, that they are His loyal disciples. The Jewish law was, "He that blasphemeth the name of Jehovah he shall surely be put to death" (Lev. 24:16). Jesus went further and taught that constant and consummate opposition to the Holy Spirit, because of a deliberate preference of darkness to light, renders repentance, and therefore forgiveness, morally impossible. But Jesus' disciples need not be afraid of committing this unpardonable blasphemy by ill-advised language before a persecuting tribunal; for the Holy Spirit Himself will direct their words.—Condensed from Plummer: *International Critical Commentary, Luke*, pp. 317-321.

CHAPTER XXIII.

JESUS AMONG A FOREIGN PEOPLE.

This lesson, which leads us for the first time into a foreign country, presents a good opportunity to bring together all the maps which we have used in this course. The large map in the pupils' book, in the first quarter, which showed the physical contour of the country, should be produced to make clear that the disciples were going through the highlands of upper Galilee. The other large map, which showed the agricultural products, will reveal to the class the resources of this portion of Syria. Map 24, in the frontispiece of the pupils' book for this quarter, will show the pathways by which Jesus probably journeyed. The sectional map in the present chapter, in the pupils' book, should be used to point out the

places involved in to-day's study, and they should connect them by lines to indicate the roads. Finally, Map 24, the large map at the beginning of this quarter's pupils' book, should be opened again in order that the class may insert the names of all places which have not yet been filled out. In this way the class makes a rapid and interesting review of the geographical ground already covered, and sees clearly the new territory which he is to survey. It will also be worth while to give a moment to the region about Cæsarea Philippi, thus anticipating the other northern journey which immediately follows the one which we are studying at present.

The teacher, with the assistance of his pupils, should gather all available information concerning these foreigners who lived north of the Holy Land. It will be well to emphasize their energy and cosmopolitan traits, so that the class may see how attractive would have been the opportunity of Jesus to extend His teaching into other races than His own. This enables the teacher to emphasize the patriotism of Jesus, who would not desert His own race, even when it had proven unworthy of Him.

The deed of healing in to-day's study is to be thought of chiefly, as the evangelists seem to state, as a parable of Jesus' attitude toward missionary endeavor. He recognizes the fact that even God's outcast children have divine rights, and that they are entitled to both physical and spiritual help. The practical questions about our own attitude to foreigners may not come amiss to the class.

The story of Peter's confession makes a natural ending to this lesson, because it shows that Jesus' tutelage of His disciples in solitude had been somewhat effective. It leads us to anticipate the full revelation, which is to be taught next week, of the way that was to lead to the cross.

INFORMATION FOR THE TEACHER.

The Scenes of this Lesson. The district in which Jesus now found Himself presented strong contrasts to the district He had left. It was almost entirely pagan, and the Jewish population was sparse. Tyre was a great maritime city, distinguished by its wealth and luxury, which had repeatedly aroused the ire of the Hebrew prophets. Sidon also was a metropolis of commerce, abounding in the days of Christ with many splendid monuments of Greek and Roman art. It

was among the rock-sepulchres of Sidon that there was recently discovered the so-called sarcophagus of Alexander the Great, which is the noblest and most perfect specimen of Greek sepulchral art which the world possesses. Both cities were delightfully situated. Tyre is approached from the east by wild mountain passes of Alpine dignity and grandeur. Sidon reposes under the immediate shelter of the mountain heights of Lebanon. The plain that lies between Lebanon and the sea is of inimitable richness and fertility. Along this plain Christ traveled, looking for the first time on the impressive spectacle of a pagan life, full of frivolity and pleasure, and unrestrained by those gloomy elements of fanaticism which appeared wherever the Jew prevailed. It was a land of pleasure, fanned by the soft Mediterranean breezes and the mountain airs of Lebanon; cheerful, too, with the hum of prosperous toil: a land of streams, and groves, and fairy gardens, of palaces and villas, filled with a gay and eager race, whose energy in commerce had drawn the spoils of Europe and of Asia to their shores. Not yet had that day come, long ago foretold by the Hebrew prophet, when "they shall break down the towers of Tyrus, and make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea; they shall lay thy pleasant houses, thy stones and thy timbers in the midst of the water; and the sound of thy harps shall be no more heard." Besieged in turn by every conqueror from Shalmaneser to Alexander, and often laid in ruins, Tyre still retained her dignity, and was, with the exception of Jerusalem, the most imposing city Christ had ever seen.—Dawson: *The Life of Christ*.

The Syrophœnician Woman. In the vicinity of Tyre "a woman of Canaan," elsewhere called a "Syrophœnician woman," fell at Christ's feet beseeching Him to heal her daughter.

How can we explain His treatment of her? First, He answered her not a word. Then He reminded her that she did not belong to Israel, as if she therefore could have no claim on Him. And when she still urged her suit, in a manner that might have appealed to the hardest heart, He gave her an answer which seems so incredibly harsh that it is with a feeling of pain one hears it repeated after eighteen hundred years. What does all this mean? It means "praise and honor and glory" for the poor woman; for the disciples, and for all disciples, a lesson never to be forgotten. He who knew what

was in man, knew what was in this noble woman's heart, and He wished to bring it out—to bring it out so that the disciples should see it, so that other disciples should see it, so that generation after generation and century after century should see it, and admire it, and learn its lesson. It cost her some minutes' pain; Him also,—how it must have wrung His heart to treat her in a way so foreign to every fibre of His soul! But had He not so dealt with her, what a loss to her, to the disciples, to countless multitudes! He tested her to the uttermost, because He knew that at the end of all He could say: "O woman, great is thy faith: be it unto thee even as thou wilt."—Condensed from Gibson: *Expos. Bible, Matthew*, pp. 206-208.

Scenes on the Return. Lebanon presents some of the most picturesquely beautiful scenery in the world. This lofty range, or chain, of mountains is about one hundred miles in length and twenty-five in breadth and, commencing in rolling foothills, rises in peaks five to ten thousand feet in height. The moist winds from the Mediterranean and the balmy breezes from the south make the western and southern slopes beautiful, for the substance of the range is such that as it crumbles away it makes a fertile soil, where trees, vines and flowers flourish. Many streams rush down through deep gorges, and in summer, the season of this northern journey of Jesus and the Twelve, their banks, and the cliffs which in places overhang them, are bright with rosy oleanders and many other beautiful blossoms, both of shrubs and luxuriant vines, while trees of various kinds—the bay, oak, fig and olive—find a foothold and flourish amid the rocks. David, Solomon, Isaiah and other Bible poets and prophets grow eloquent over Lebanon—its glory, the smell of its forests of cedar and fir and pine and box, and the birds that sing among the branches. To them it was a "goodly mountain," which they never wearied of praising.

At the time of this journey there were at least two roads over Lebanon—the Roman road, which ran from Tyre almost due east to Cæsarea Philippi; and the old caravan road, still in use, which runs from Sidon over the higher part of the range, some twenty miles farther north. It is probable that Jesus and the Twelve took this road. It crosses the picturesque Litany river (the ancient Leontes) over a natural rock bridge, nearly two hundred feet above the torrent that foams and roars around

jagged rocks and between steep cliffs on its way to the Mediterranean. Dr. William Thomson, for many years resident in Palestine, says, "This is by far the most picturesque and romantic river scenery we have witnessed in the Holy Land." How this beauty and majesty must have rested the Master, weary with malignant opposition and blind enthusiasm; and calmed the excited spirits of the Twelve, who, though they were loyal to Him, still understood Him and His purposes so little!—Editor: *Gospel Stories*.

SEEING THE PLACES.

We are in the midst of the beautiful country of Lebanon. Before us is a magnificent stretch of hill country, covered with leafy trees, and in the distance we can see the higher ranges of Hermon. What a contrast was this from the hot and crowded cities of the valley, and what a refreshment to the Twelve it was to wander here on the cool uplands, beside the rippling brooks and in the pleasant shadows of these ancient forests. This is the illustration given in the pupils' book.

The Tissot illustration, "Lord, I am not worthy," represents the Centurion in his military costume, coming to solicit help from Jesus, who stands near the door-way of His home.

CHAPTER XXIV.

THE SOURCE OF JESUS' COURAGE.

We make the study of the Transfiguration more vital to our pupils, if we emphasize the fact which is stated in Matthew, that it was a vision, and that as Luke states, "The disciples were heavy with sleep." The significance of this vision was, as Luke tells us, to Jesus, rather than to the three disciples, and this significance was to prepare Him for what Luke beautifully calls his "exodus," which he was soon to accomplish at Jerusalem.

The statement that the vision came "as he was praying," gives the key to its meaning. When Jesus sought solitude in order to talk with the Father concerning His future, as He had already done during the temptations, the Father visited Him with a spiritual experience, which, as the lesson story indicates, showed Him how He was to fulfil and even displace the law and the prophets, break away from the cowardice of His companions, and continue to do the Father's loving pleasure.

If ever there is need of an Oriental imagination on the part

of the teacher, it is just here. For we must keep clear of the incidentals of the story in order to see that this experience of Jesus was not unreal, nor unlike those that come to us in our moments of need, when we turn to God for guidance. Let the teacher spend considerable time in quiet thought until he is sure he can put his own impression into words, so that he may not fail to give his class the best which this lesson has to offer for necessities which may soon arise in his pupils' lives.

Neither must the teacher neglect the meaning of the vision to the Apostles. The law and the prophets depart, but Jesus remains. Their old conceptions of the Messiah are laid aside as they come to see, at least dimly, how the cross can have a place in the Messiah's experiences.

The story of the healing of the boy at the foot of the mountain helps us correct any unreality in the story of the mountain, as we see that Jesus was as compassionate and practical as ever, as He went quietly about the work of His daily life.

INFORMATION FOR THE TEACHER.

Cæsarea Philippi. Cæsarea Philippi, the ancient Paneas, the modern Banias, was the limit of the journey. It was a city magnificent for situation, and scarcely less magnificent in itself. It possessed a famous grotto, dedicated after the Greek fashion, to the worship of Pan; from the red sandstone cliff which overhung the town the Jordan itself rushed forth in clear and limpid springs; dominating both the cliff and the city rose the temple of white marble which Herod had erected in honor of Augustus. The ancient pagan Nature-worship is still attested by many Greek inscriptions on the surface of the rock. The city itself has been described as a "Syrian Tivoli." Here there met the eye of Christ all the signs of that luxurious pagan life which He had already seen in Tyre and Sidon, but upon a nobler scale of grandeur and refinement. Splendid villas rose amid the olive orchards and the groves of oak; a vast castle, comparable with the greatest works of medieval Europe, crowned the heights. Jewish life was scarcely represented here. It was Rome herself, guided by her invariable instinct for sites of natural beauty and superb effects of architecture, that had planted her imperialism in this lovely spot. Northward of the city rose the snowclad heights of Hermon, as Monte Rosa overhangs the plains of Lombardy. Here the Holy Land terminated; it was the final outpost of the inheri-

tance of Jacob; and here one of the greatest scenes in the life of Jesus was transacted.—Dawson: *The Life of Christ*.

The Two Kings. When Jesus came to that region the worship of the Roman emperor as well as of the god Pan was being carried on there. Writes George Adam Smith: "That a mere man, however exalted, should have a temple built to him, and especially by a Jewish prince, had filled Jewry with indignation. The little company of wayfarers must surely have talked of this obtrusive sanctuary. It is, therefore, very striking that just there and then they emphasized their own Master's claims upon the faith of mankind, and that the first clear confession of Christ's divine Sonship was made near the shrine in which men already worshiped a fellow man as God. These were the two religions which were shortly to contest the world—the marble temple covering the bust of an emperor, the group of exiles round the Leader whom His own people had rejected. They appeared to have this in common, that they were centered in individuals, that they both responded to the longing of the age for some embodiment of authority, that each of them paid divine homage to a man. Yet, even on that single point of resemblance, there was this distinction between them. He in the temple was only an official, the temporary symbol of a great power, to-day's dispenser of its largess, who to-morrow would be succeeded by another. But the little band of fugitives outside clung to their Leader for His own eternal sake. He was the Kingdom, He was the Religion, everything lay for ever in His character and His love. Herod built the temple to Augustus for the same reason for which he had paid previous homage to Cæsar and Antony, or for which his children afterwards ascribed divine honors on this same spot to Claudius and Nero—because each of these for the moment had all things in his gift. But it was because they counted all things but loss for His sake that the disciples turned there and then to Christ, with a love and allegiance that could never be transferred to another, any more than God Himself might be imagined to yield to a successor in the faith of His creatures. And again, while the emperor compelled allegiance by his rank, his splendor, his power, Christ turned that very day from the symbol of all this to seek His kingdom by the way of sacrifice and death."

Mt. Hermon. In view of the probability that this splendid mountain was indeed the scene of the transfiguration, it gains

an intense interest for students of the life of Christ. It is 9,200 feet in height, and is the most conspicuous feature in the scenery of Palestine, being visible from nearly all parts of the country and far out on the Mediterranean. The barren summit divides into three peaks, connected by a plateau, and these are often enveloped in clouds, and are covered with snow the greater part of the year. During the Roman occupation, the highest peak was surrounded by a masonry wall, probably built around an altar or small temple, of which there were several on the sides of the mountain. Pines and firs are found far up the sides, especially on the west, and on the lower slopes are clustered native villages, surrounded by vineyards. The Syrian bear still makes its haunts in its lonely ravines. The glorious view from the summit includes the Lebanons and the region around Damascus, Tyre and Mount Carmel, the mountains of Upper Galilee, and the plains of Lower Galilee, lake Huleh (the ancient "waters of Merom"), and the Sea of Galilee. Mount Hermon is often mentioned in the Old Testament.—Editor: *Gospel Stories*.

Jesus' Announcement of His Death. Peter's confession was the sunny ray illuminating that day at Cæsarea Philippi. But Jesus did not call it forth for His own satisfaction, and still less that the Twelve might rest content with the attainments they had already made. They had stood *one* test; for, notwithstanding the disappointment of their earthly hopes, they had held fast their belief in Jesus' Messiahship.

But an incomparably severer ordeal was still to be passed through. And the reason for Jesus directing their attention to the great importance of their acknowledgment of His Messiahship, in contradistinction to the wavering faith of the people, could only be to prepare them for that harder test. The disciples were only in a position to follow the instructions of Jesus, which were intended to show the necessity of His passion, when they had learned to cling to their faith in spite of the desertion of the people.

It is Mark who tells us distinctly that Jesus began this training at Cæsarea Philippi (8:31), and he gives a guarantee for the accuracy of his reminiscence by describing the crushing effect these disclosures made on the disciples. On this occasion, too, it was Peter who was most impressed; so affected was he, that, taking Jesus aside, he reproved Him for even thinking of such a frightful termination. . . .

It may be that Peter resented these disclosures from personal love to his Master, as well as from a still unsubdued residue of wordly hopes; and the same considerations were more or less influential with his companions. But this rendered it more necessary than ever that Jesus should give His disciples further instructions.—Weiss: *Life of Christ*, vol. iii, pp. 63, 64.

Meaning of the Transfiguration to Jesus, and its Effect upon Him. A necessary hour is upon Him. Knowing it, He, according to His wont, spends the night in prayer. He presses His life closer to God's, reaching out after completer sympathy and perfect understanding of His purposes and of His own part in fulfilling them, and receives in return that wonderful and beautiful inflow of life which stirs up unfathomable springs of purity within, and transmutes even His face and form.

He likewise learned His task. In the same self-revealing hour the issue of His life was registering itself in the sight of God, who "seeth the end in the beginning," and won His approval. The issue was inevitable. For Christ to know God's will was to do it. There was neither doubt nor debate but immediate decision. He had seen His own glory and felt its power in Him, and was uplifted with a radiant energy before which, as it seemed, no wickedness could stand, and which inspired with a joy deep and strong and solemn. The sweet and awful gladness of His consecration fills His heart and shines out in His face.

The transfiguration event transformed His mind: it transformed also His ministry. Its fascination was upon Him, impelling Him to make it manifest with a certain eager wistfulness. The motive is not: Death is before me, the sooner it is over the better; but, The beauty of the Father's face has risen upon me, let it shine out into the hearts of men, and draw all men unto it.

The endeavor to bring this home to the disciples now dominates His thought and directs His activity, dividing both from His Galilean teaching and work by the clearest line of demarcation. Themes original to the law and the prophets yield to the "excellent glory" of the cross, and the nature of the kingdom His death would introduce. Miracles and parables cease as an integral part of His ministry. Public addresses, which hitherto had been the rule, are now limited, so far as we read, to the temple courts and the Sanhedrin; their place is

taken by more private converse.—Condensed from Hastings: *Dict. of Christ*, vol. ii, p. 745.

SEEING THE PLACES.

No spot in Palestine can compare with this in romantic beauty. It stands on a triangular terrace 1,150 feet above sea-level, cut off from Hermon by Wady Khashabeh, and bounded on the south by Wady Za'areh. Abundant water produces luxuriant vegetation, fertile fields stretch away to westward, while groves of stately poplars, great oaks, and lowlier evergreens surround the place with perennial charm. North of the village, in the face of a steep rock, is the "Cave of the Fountainhead." The waters rise all along the base of the gravel bank in front, and, gathering together, rush away in arrowy streaks between banks of evergreen, under the arch of a Roman bridge. Away to the northeast rises the mighty bulk of Hermon, culminating in the snowy crest full 8,000 feet above the spring.—Condensed from Hastings: *Dict. Bible*.

We are at the gate of the old city of Cæsarea Philippi. In the court below this bridge runs a stream that is one of the sources of the Jordan which starts on its southward course. This brook proceeds from one of the largest springs in the world, bounding forth from it in a full flood, able to sweep away horse and rider if they should fall over this low wall. The round knobs that break from yonder wall are columns from an older building, thrust in to patch this structure, which was built in the time of the Crusades by Turkish captives under the lash of the Christian conquerors. We are on the south side of the city, which was rebuilt by Herod Philip, and called by him "Cæsarea Philippi" (Philip's Castle), to distinguish it from the Cæsarea on the Mediterranean coast, south of Mount Carmel. Mount Hermon, of which we can see one of the lower summits in the distance, is the only mountain in Palestine that is snow-covered all the year. It rises nine thousand feet above the sea.

The Underwood stereograph of this scene is entitled "Old Gate to Cæsarea Philippi, at the foot of Mount Hermon."

A still better illustration for this lesson is found in the Underwood stereograph entitled "The Summit of Mount Hermon." It shows the Alpine snows of this lonely mountain top, upon which stand in startling outline the dark costumes of a few intrepid mountain-climbers. It was probably on one of the lower summits of this range that there came to Jesus the great spiritual experience which we know as "The Transfiguration."

An illustration of the rebuke of Peter by Jesus, told in the early part of the chapter, is given in the Tissot picture, "Get Thee behind Me, Satan."

John the Loyal

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CHAPTER XXV.

JESUS TAKING THE HARDER ROAD.

In beginning this last quarter of the study of Jesus' life, the following outline may be helpful toward making the lessons consecutive: First, Jesus meeting the commonplace; second, Jesus facing a crisis; third, Jesus confronting a tragedy.

The pupils are to be helped as they pass from one chapter to another, to see how commonplace deepened into crisis, and how crisis darkened into tragedy.

The point of contact to-day with the pupils is this matter of second choices. There is hardly a member of the class who has not been obliged at times to choose his second rather than his first desire. The topics for individual report offer the best foundation for a discussion of this matter, the first two showing how Jesus made the best of a second choice, rather than to accept a third. The last two may help those who have their own second choice to accept, to do so in the spirit of Jesus.

The lesson questions and Scripture references sufficiently bring out the increasing loneliness and seriousness of Jesus, while the latter part of the lesson makes clear how Jesus mastered His own loneliness, and softened His seriousness into tenderness.

INFORMATION FOR THE TEACHER.

The Return to Galilee. From His retirement in the neighborhood of Cæsarea Philippi, Jesus returned to Galilee—not, however, to resume His public ministry there. He sought privacy now, even among the scenes of His former labors—a privacy that He wished to concentrate to the further enlightenment of the Twelve as to His own character and office, and the true nature of the kingdom He came to institute. It was in fulfilment of this purpose that, on the way from the scene of the transfiguration to His old haunts about Capernaum, He made a second announcement of His impending death and resurrection, adding to the details of His passion formerly given that of His betrayal.—Hanna: *Life of Christ*, p. 350.

Christ's Homelessness. This is the most touching utterance of the Saviour left on record, concerning the hardness of His earthly lot, in respect to the outward means of comfort, on which life itself depends. At Capernaum, He seems to have had a lodging in a particular house, almost as if it were His own. Even that was not His own, and elsewhere He was entirely

dependent on the hospitality which Providence might throw in His way. The statement was chill enough to nip the sprouting zeal of the scribe; and we hear nothing of His actually following a step.—Bliss: *Am. Commentary, Luke*, p. 179.

The Man of Sorrows. The poet's vision of the unseen completeness makes poignant his realization of the imperfection and incompleteness of the world about him. If his ideal be beauty, it renders him sensitive to earth's ugliness and filth; if it be goodness, then to earth's selfishness and sloth; if it be truth, to earth's error and confusion. . . His discontent with Earth is the price he pays for his visitings in Heaven.

Jesus was a sublimely discontented soul. What might be on earth, what He felt should be on earth filled Him with grief and dismay before what He saw was on earth. He preached glad tidings—tidings of the fatherhood of God, of the brotherhood of man, and of a coming day of righteousness; He bade men rejoice and be exceeding glad; sometimes He sang with triumph and joyousness; but how often we hear the undertones of quiet sadness. And this was inevitably deepened by the abuse and isolation He endured; for He was the rejected of men, and while even the foxes had their holes, the Galilean prophet had not where to lay His head.

But one pain at least was spared Him: He had not to suffer the pain of mocking His own visions by any disloyalty or weakness in Himself.—Leonard: *The Poet of Galilee*.

The Humaneness and Tenderness of Jesus. Christ was always in the thick of life. He dealt with beating hearts, active wills, current deeds, vital states. He kept to things in easy reach. To show God's care He points to flowers. To show God's grace He heals the blind. To teach humility He points to a blushing child. To show a miser's folly He talks of barns and feasts and laziness. To show fraternity He eats with publicans. To demonstrate immortality He mentions Abraham. To recommend submissiveness He points to Himself. To intimate the fitness and potency of prayer He points to a hungry boy. To show how honor may shine in lowly deeds He washes His followers' feet. He always keeps in touch with things in easy sight. Beardslee: *Teacher Training with the Master Teacher*.

SEEING THE PLACES.

We have during this quarter the last opportunity to use the stereograph of the relief map of Palestine, published by Underwood & Underwood,

which has been recommended for frequent use in the preceding lessons. To-day especially it will be helpful to study this map, in connection with the one in the pupils' book, in order to realize what portions of Palestine have already been covered by the ministry of Jesus. In the lessons that follow, it will be interesting to use it for the special purpose of tracing the journey of Jesus down the Jordan valley through Samaria, Perea and Judea, and finally up through the desert to Jerusalem.

Among the Tissot pictures is a charming one, entitled "Suffer the Little Children to Come unto Me," which is useful for to-day's lesson.

Among the Underwood stereographs is one entitled "A Greek Priest Blessing the Village Children." It places before us a modern Greek teacher of Jesus' gospel, giving his blessing in the village where Samuel was a child, and in which it is possible that Jesus blessed the baby ancestors of these little ones twenty centuries ago.

Other illustrations of Christ blessing little children are respectively, by Hoffmann, Plockhorst and Vogel, Wilde 109, 110 and 111.

CHAPTER XXVI.

A PRELIMINARY VISIT TO JERUSALEM.

We find Jesus to-day in His tentative visit at Jerusalem endeavoring to define Himself. This gives opportunity for the teacher to help the pupils explain Jesus. To do this thoroughly, of course, is the task of theology, in which pupils of this age are not interested. The purpose, therefore, should be to take the three terms by which Jesus allowed himself to be defined and see what content they possess for the class. In discussing the title, "The Son of man," the teacher will be quite in accord with the best scholarship if He helps the class see that the phrase both defines Jesus as being truly a man of men and yet also refers to the special mission which He, as a man, was given to fulfil. In studying the title, "The Messiah," the class has already been furnished with information by which to see that Jesus both kept in contact with the hopes of His people and yet also gave those hopes a new direction, which had not been anticipated by any except some of the prophets in their noblest moments. Lay considerable emphasis upon the fact that Jesus kept this point of contact in order to make Himself intelligible to His race, while He was at the same time honest and brave in trying to lift His race to the more spiritual conception for which He stood. In studying the title, "The Son of God," go very frankly with the class into a discussion

as to the extent to which Jesus differed from the rest of men in assuming this relation, and the extent to which we may share this relation with Him. Especially emphasize, as Jesus did, the extent to which men may share with Jesus sonship to God.

If the class does not express enough interest or clearness of thought to take up these phrases abstractly, utilize the imaginative method as indicated in the topics for individual report, in order that they may do so. If they cannot make much of abstract definitions they can, at least, study the impressions which Jesus made upon the typical Jewish citizens during His teaching in Jerusalem.

This lesson is helping to prepare the class for the conviction to which we wish them to arrive by the end of the course,—that the influence of Jesus cannot be explained merely by His teachings or deeds, but must have had a deeper source in His person and character.

INFORMATION FOR THE TEACHER.

How Jesus Went to Jerusalem. The approaching feast appeared to them to offer a favorable opportunity for paving the way to His final goal; they propose to go up to the feast in solemn cavalcade, and trusted that marvelous examples of His power would greatly affect those of His Galilean followers who should be assembled at the feast. But Jesus decidedly refused to accompany His brethren to this feast. We perceive from this that it was not His duty to plunge madly into danger, and so necessitate a divine interposition between Himself and His enemies. But when it became a certainty that God's will demanded that He should now begin His final activity at Jerusalem, Jesus by no means fulfilled the wish of the brethren. He did not, as they had hoped, proceed publicly to Jerusalem in the festive procession; for, as His last journey to the Passover showed, that would infallibly have aroused the enthusiasm of the people anew, and thus have hastened the catastrophe which He wished to avoid.—Condensed from Weiss: *Life of Christ*, vol. iii, pp. 157-159.

Why Jesus was Rigorous. The words of Jesus to these ostensible disciples seem very severe, but it appears in the sequel that they are true. Jesus began (Jo. 8:31-59) by promising His hearers freedom through the truth, and must then explain that He meant freedom from *sin*. His hearers need this

freedom, for though they are descended from Abraham they are hostile to Him. They have the spirit of the devil, who is a murderer and a liar. When Jesus spoke this word, those who a little before had been, at least outwardly, disciples of Jesus, called Him a Samaritan possessed with a demon, and a few minutes later they took up stones to stone Him. Thus it became plain that these disciples were such only so long as they thought that Jesus was the Messiah of their hopes. At heart they were as far from Him as were the rulers. One hour they accepted Him, the next hour they were ready to stone Him. This controversy is a notable illustration of Christ's faithfulness to truth in dealing with men. Jerusalem was the very place where He needed the support of a strong band of disciples, and now at last He seemed to be gaining such support. There were many who professed belief in Him. But instead of encouraging them in their superficial faith, He brought them at once to the rigorous test of truth, and would have none of their discipleship unless it was genuine. He would sooner have them stone Him for telling them the truth than have them accept Him as a worldly Messiah.—Gilbert: *Student's Life of Jesus*, pp. 292, 293.

Jesus as Messiah. Jesus reinterpreted the Messianic Hope and gave it a supremely ethical character. He touched what was a temporary political passion, and it became a permanent spiritual influence. He had the genius and ability to lay hold of this popular sentiment, and reshape, refine and reapply it. He claimed to be the Messiah, but in a new and higher sense. He purified the hope and gave it a spiritual quality and a universal application. He did not fulfil the Old Hebrew predictions (about which great misconceptions still survive in the popular mind); He transcended them, being a Messiah after a new and original pattern.

His real divinity is revealed in the fact that He was vastly superior to the ancient ideals. He said in substance: "I am your Messiah, not to drive out the Romans from the land, but to drive out sins from your hearts; not to establish a political organization, but to spread abroad a new spirit of life; not to subjugate your enemies, but to teach the forgiveness of enemies; not to enable you to rule, but to teach you to serve. I am the Messiah, but my mission is to show you by my own death how to save your life by losing it! I bring you a cross, not a sceptre; a yoke to bear, not a throne to occupy. I come to establish

an eternal kingdom of love.—Crooker: *The Supremacy of Jesus*.

SEEING THE PLACES.

It will be better to reserve a detailed study of Jerusalem until the twenty-ninth chapter and those which follow.

Helpful illustrations for to-day are three Tissot pictures: "Jesus Walks in Solomon's Porch," "Jesus Speaking in the Treasury," "But no Man laid Hands on Him." By the aid of these three pictures, taken in order, the pupils will be enabled to follow Jesus in imagination into the public colonnades, to sit among His listeners in the treasury, and to realize the mingled interest and awe which His teachings aroused.

CHAPTER XXVII.

IN PEREA AND SAMARIA.

Begin the lesson by turning to the road map of Palestine and seeing that each pupil has marked thereon the known or supposed points which were touched by Jesus from the time He left Capernaum until His final arrival at Jerusalem. This exercise makes clear the energy and extent of the work of the last months of Jesus' life. A comparison with the maps used previously will show the class how the campaigns of Jesus' life have now covered the whole of His native land.

The following outline is suggested for the presentation of to-day's lesson:

- (1) The new method by which Jesus extended His influence.
- (2) The parables by which He made His meaning clear.
- (3) The varying response.

After discussing, with a somewhat free use of the imagination, the probable course and influence of the seventy messengers, we come to the second item of the lesson: The special stories told by Jesus at this time, by which He defined His message.

While this is not a course upon the teachings of Jesus, it will be very much worth while to-day to have these great parables reviewed somewhat carefully and compared with each other, because they indicate a graciousness and scope of sympathy, appropriate especially to this ministry among these semi-foreigners.

After these parables have been told by the pupils, make a comparative study by making each one who has told one of

the stories answer such questions as these: What is the attitude which God takes in this story? What is the attitude of a good man in this story? What is the attitude of the sinner in this story? What response does each one of these stories demand from the man who hears it?

After finishing the study of these parables take a concluding moment to discover the varying responses of Jesus' listeners. Especially take the time to study the attractive figure of the rich young man. It is worth while to make the emphasis which Dr. Rauschenbusch makes in his "Christianity and the Social Crisis," where he shows that the question of the young man's discipleship was not one between himself and Jesus alone, but was one between himself and the people and Jesus. In other words it was a social as well as an individual problem, and that which hindered him was a social as well as a personal reason. Apply this to the manner of discipleship to Jesus to-day.

INFORMATION FOR THE TEACHER.

The Twelve and the Seventy. There were similarities between the work of the Twelve and of the Seventy.

(1) A twofold commission is given in each case to preach and to heal. (2) Instruction is given to both to go in pairs, two and two, in order to strengthen their testimony and to give mutual help and sympathy. (3) In each case the burden of the message was "Peace" and the "Kingdom of God." (4) In both instructions the warning is added that they would be as sheep or lambs amid wolves.

On the other hand, there are important differences in the two commissions. (1) The mission of the Twelve was permanent; they were pre-eminently Christ's Apostles: that of the Seventy was temporary. (2) The Twelve were not only to minister, but to administer—to exercise discipline and government. To the Seventy no such functions were committed; they were simply preachers and healers. (3) The commission to the Twelve was expressly limited to "the lost sheep of the house of Israel." It was expedient at first to postpone the obtrusive extension of the privileges of the Kingdom beyond the Jews, lest these should be prejudiced against the gospel. By the time, however, that the Seventy were sent forth, Christ Himself had gone into "the borders of Tyre and Sidon." His disciples had thus been educated so far into realization that the Kingdom was intended to embrace others than Jews. (4)

The commission to the Twelve included not only healing, but raising from death: that to the Seventy omits the latter. (5) A definite itinerary was arranged for the Seventy: they were to "go into every city and place where Jesus Himself intended to come," so as to prepare the way for Him. (6) A special feature of the directions to the Seventy was the injunction to "salute no man by the way." The "time when He should be received up" was at hand. The profuse and elaborate salutations, customary on a journey, must be foregone.—Condensed from Hastings: *Dict. of Christ*, vol. ii, pp. 617, 618.

Jesus' Attitude toward the Despised Classes. One day when His critics had been especially severe, Jesus seized the occasion and made His great apologia in the fifteenth chapter of St. Luke.

The controversy went far deeper than any question of expediency—whether a prophet should have social relations with sinners—it turned on two different views of God and man, and on the scheme of divine government. According to the fancy of the Pharisees in all ages the divine purpose is to select from the bloom on the human tree a few buds and bring them to perfection, while the rest is left to perish. As regards the world, one nation, the Jews, were the chosen flower, and the Gentiles were the blossoms trodden under foot. As regards the Jewish nation itself, the Pharisees were God's finished work and the publicans were the waste. Nothing can be done with the refuse; no one wishes to have anything to do with it. Better for the Church and for society to ignore the sinners, and if it were possible to put them out of sight.

According to Jesus the sinners were certainly waste and very dangerous stuff—for He never belittled or condoned sin—but it was culpable waste, the result of imperfect religious processes. Had the elder brother done his duty, the younger would not have remained so long in the far country or grown so desperate. What Jesus implicitly denied at every turn—by His teaching and His death—was that there should or will be any necessary waste in humanity. Just as the progress of science is marked by the recovery or utilization of what was thought to be worthless stuff, so that out of what is most unsightly is now brought fair colors, so Jesus proposed to make lovely saints out of these forsaken sinners. As a great spiritual inventor Jesus moved among the residuum of His day, with quick eye and hopeful heart, touching and handling it with deftness

and understanding. Nothing of God's human work must be counted worthless. Condensed from Watson: *Life of the Master*, pp. 159, 160.

The Lost and the Found (Lu. 15:4-24). In the group of parables given in the fifteenth chapter of Luke, the leading words are "lost" and "found." A study of these words as used by Christ reveals the divine sympathy and hope with which He regarded the fallen and perishing multitudes of the human race. To the eye of the professional religious guides of Israel these masses were "not a harvest, but a heap of rotting weeds exciting aversion. Where they saw only useless, noxious rubbish, Jesus with His loving, hopeful spirit, saw useful grain; not mere sin, but possibilities of good; not utter hopeless depravity, but indefinite capabilities of sanctity."—*Bruce*. (Comp. Mt. 9:36-38; 10:6; Lu. 19:10.)

The sheep in the first parable, the piece of silver in the second, the son in the third, are lost;—yet they are all found. A lost race is not a race beyond hope of recovery; a lost soul is not a soul beyond a possibility of redemption. Perhaps the best definition of lost from the Christ point of view is "not yet found." Christ is coming to seek and to save that which is lost; and that which is lost has not changed its essential nature. A wandering sheep is still a sheep—not a wolf; the piece of silver has still the impress of the king upon it, obscured but not destroyed. The boy is still the father's son, though an erring and a sinful son. The lost man has broken away from the brotherhood, as the sheep from the fold; has gone away from God, and is no more of value to Him, as the piece of silver which the owner cannot find. The lost son is lost to his brother and to his father, but also lost to himself, and because no longer a true son, no longer a true man. And yet, if this sheep is brought back he will fit in with the fold; if this money is recovered it will be of value; if this son returns to his father he will be clothed and in his right mind. This is the meaning of these two words "lost" and "found," ever to be borne in mind by us in our endeavor to understand the mystery of redemption. Sin is not natural, it is contra-natural. The natural place of the soul is in fellowship with God, the natural life of the soul is the life of divine service.—*Abbott*.

Jesus' Parable of the Good Samaritan being Fulfilled. Humanity is still advancing in the direction indicated in the parable of the Good Samaritan. Men are learning more truly than

ever the art of loving their neighbors as themselves. Indeed, the great problem of sociology is no longer a problem concerning societies or men so much as it is a problem concerning Society or Man. How significant such modern expressions as international law; comity of nations; international congresses for securing a common standard of time, distance, weight, money, signals; a universal alphabet; and the like!

And it is to Jesus that we owe this majestic conception, this august possibility of the coming one mighty nation of mankind. What though He bids each of us enter His own inner chamber, and having shut His door, pray to His Father who seeth in secret? He also bids each of us carry the race with Him, making His closet the world's oratory, bidding us use, in our solitary prayer, the plural "our, we, us."—Condensed from Boardman: *The Ten Commandments*, pp. 358-360.

The Eagerness of Jesus. There are few pictures in the Gospel more striking than this of Jesus going forth to His death, and walking alone along the path into the deep valley, while behind Him, in awful reverence, and mingled anticipations of dread and hope—their eyes fixed on Him, as with bowed head He preceded them in all the majesty of sorrow—the disciples walked behind and dared not disturb His meditations.—Farrar: *Life of Christ*, ch. 48.

SEEING THE PLACES.

Five Tissot pictures are recommended to-day, by means of which to follow the course of the lesson. They are entitled: "Jesus Sendeth out Seventy, Two by Two," "Jesus Passing through the Villages on His Way to Jerusalem," "Jesus at Bethany," "Mary at the Feet of Jesus," "The Rich Young Man went away Sorrowful." The second of these gives an excellent impression of a Samaritan village.

Another good illustration is one of the Wilde pictures, 227: "House-tops of Samaritan Houses."

A favorite picture of "Christ and the Young Ruler," is that of Hoffmann, Wilde 112.

CHAPTER XXVIII.

GOING UP TO JERUSALEM.

Have all the important Scripture references for to-day's lesson turned to before the work begins, and secure a condensed statement of their meaning as an outline of the lesson story.

Many of the lessons in this course have made central the attitude of Jesus toward certain men or certain problems, but to-day's lesson, like that of last Sunday, outlines the attitude of different people to Jesus. These attitudes are so typical of those of men to-day, that they are significant.

We study to-day, first the attitude of John and James, then that of Simon Peter, then that of mothers with their children, then that of the brothers of Jesus, and finally that of Zacchæus and Mary of Bethany. Get the class to state clearly each of these attitudes in turn, and then bring them all into a comparison with each other. They may perhaps come to this result: The attitude of John and James was that of selfish ambition. The attitude of Peter was that of misunderstanding loyalty. The attitude of the mothers was that of unconscious discipleship. The attitude of Jesus' brothers was that of alienation turning to friendliness. The attitude of Zacchæus and Mary was that of unquestioning and generous devotion.

Having secured some such statements as these, we are prepared for those topics for individual report which bring out the characteristic sayings and stories of Jesus, as recorded in the twelfth of Luke. These should emphasize the point already made, that of the importance of a right attitude to Jesus.

The final question of the lesson is the last one in the topics for individual report, "How is religion easy, and how is it hard?"

INFORMATION FOR THE TEACHER.

The Route from Ephraim to Jerusalem. The brief time of rest and quiet converse with His disciples in the retirement of Ephraim was past, and the Saviour of men prepared for His last journey to Jerusalem. . . . We may conjecture that, on leaving Ephraim, Christ made a very brief detour along the northern frontier to some place at the southern border of Galilee—perhaps to meet at a certain point those who were to accompany Him on His final journey to Jerusalem. . . . The whole company would then form one of those festive bands which traveled to the paschal feast, nor would there be anything strange or unusual in the appearance of such a band, in this instance under the leadership of Jesus.—Edersheim: *Life and Times of Jesus*, vol. ii, pp. 327, 328.

Christ's Visit to Zacchæus. Lu. 19: 1-10. As He passes through Jericho the crowd thickens, and a rich publican, determined to see Jesus, but unable to do it for the crowd,

climbs up into a sycamore tree. He was a very different man from Bartimæus; notice of him was a far more serious thing. The publican was always an offense to the Jew. He was the symbol of bondage, of Gentile conquest and tyranny. He was worse than an outcast; he was one who had sold himself to the alien as an agent of his robbery and oppression. He was a son of Abraham who had not only dishonored his father, but was helping the heathen to work his death and shame. And to love such a son, nay, to recognize his sonship, was to sin against the father and all the hopes represented by his name. But the most hated of the hated race was the rich publican, whose wealth had grown by extortion, who had with un pitying hand robbed the widow and made the orphan destitute. And Zacchæus was a man of this type, an object of horror to the pious, and hate to all. Yet the Jesus who came clothed in fresh glory from His work on Bartimæus suddenly pauses, looks at Zacchæus, invites him to descend and receive Him into his house. The people saw and heard with amazement which deepened into anger.—Fairbairn: *Studies in the Life of Christ*, pp. 226, 227.

The Feast at Bethany. Once more we see Jesus with His friends. To celebrate His coming a feast is given. Lazarus sits with Jesus at the table; Martha, as was her wont, was superintending the feast with an access of zeal; and Mary was inspired of the spirit of grace, and did a thing so lovely and so spiritual that it will be told unto all time, and will remain the picture of ideal devotion.

With a wealthy family it was customary to have in store a treasure of fragrant ointment for the honoring of the dead; but there came into Mary's mind a more pious use for it. Why pay the homage for a dead body, and render it when the person can receive no satisfaction? Far better that in their lifetime our friends should know that they are loved and should be braced for suffering by the devotion of loyal hearts. Before His enemies have crowned Him with thorns, Mary will pour the spikenard on His head, and before they have pierced His feet with nails she will anoint them with her love, so that the fragrance of the precious ointment would be still on His hair when He hung upon the cross.

The odor of the ointment filled the room. One understood and condemned—Judas, who was arranging the betrayal of Jesus, and had lost an increase for his bag. One understood

and approved, and that was the Master, who, with the shadow of the cross falling on His soul, was comforted by a woman's insight and a woman's love. Her own heart taught her the secret of sacrifice; her heart anticipated the longing for sympathy; and so beautiful in its grace and spiritual delicacy was her act that Jesus declared it would be told to her praise wherever the Gospels were read.—Condensed from Watson: *Life of the Master*, pp. 232, 233.

SEEING THE PLACES.

An Underwood stereograph which illustrates the vicinity of Jericho, is entitled: "Plain of the Jordan, Southeast from the Ruins of Ancient Jericho." In the distance are the gray hills of Moab. At the right is a glimpse of the Dead Sea, and to the left the Jordan glimmers in the sun. It is an unlovely plain, covered now with only stunted trees and bushes. The sites of the three Jerichos are plainly seen. Where the plain rises near us into a high plateau, over which a path runs, stood Old Testament Jericho. The aqueduct near us, which was probably here in Jesus' time, stretches down across the plain to New Testament Jericho, which is at the extreme right. Modern Jericho is now left in the distance, a miserable village.

The Tissot illustrations for this lesson are entitled: "Jesus and a Little Child," "Zacchæus in the Sycamore Tree," "Jesus Goes up to Jerusalem."

Wilde 121 is a medieval picture of "Christ and the Zebedee Children," by Bonifazio.

One other Underwood stereograph gives us the view of one who stands upon the Mount of Olives and looks southward along the pathway up which Jesus walked from the wilderness of Judea. It is entitled: "From Olivet South, over Judean Wilderness."

CHAPTER XXIX.

JESUS' ARRIVAL AT JERUSALEM.

Turn to the Scripture references and get the lesson story chiefly from these. They are very graphic and very important.

After asking the lesson questions make the incidents of Palm Sunday more real by utilizing the report which has been previously assigned, concerning the roadway and the view between Bethany and Jerusalem. Especially use such pictures as are available, to bring out the stupendous impression produced now, as then, when the traveler comes suddenly upon a view of the city from the top of the Mount of Olives.

Here is the central theme of the lesson: Jesus presenting

Himself to the city. A little discussion of the needs and problems of modern city life will help to make more real the needs and problems of the only important city of Jesus' country.

Now dwell upon the consummate skill of Jesus' method of presenting Himself to the city. First, He had to get a hearing; second, He endeavored as far as He could honestly to meet the expectations of the citizens; third, He upheld His own finer and nobler ideal; and finally, He gave the city the opportunity to accept Him and His truth.

INFORMATION FOR THE TEACHER.

A Description of Jesus' Entrance to Jerusalem. The next day being the first of the week, which the Romans call the Day of the Sun, I was pondering the words of the Law in my little study chamber near the roof of my father's house in the Street of the Bakers near Herod's Palace, which at that time was inhabited by the Procurator, when suddenly I heard the patter of many feet in the street beneath me, and looking out, I saw them all hurrying, as it seemed, to the Temple. I put on my sandals, and taking my staff in my hand and drawing my mantle over my head, hurried after the passers-by. But when they came to the Broad Place before the Water Gate, they turned sharp to the right, and went down the Tyropœon as far as the Fountain Gate, where I overtook them. There I found all the most turbulent of the city population. Some of the men I knew had been engaged in the recent riot under Jesus Bar Abbas. Others were the leading Zealots in Jerusalem, and all were men eager for the freeing of the city from the Romans. And among them, too, were others who cared not for freedom, nor hated the Romans, but would only be too pleased if the city were given up to disorder and rapine. While these waited there, we heard cries from behind us, and looking back, saw filing out from the Temple courts on to the Xystus Bridge, and down into the Tyropœon, the brigade of beggars who pass almost their whole life in the Court of the Gentiles. These came down slowly, for among them were many halt and some blind, and all were old and feeble of limb. "Why come they forth from the courts?" I asked; "and why are we waiting?" Then said one near me, "Knowest thou not that Jesus the Nazarene enters the city to-day? And men say He is to deliver us." And at that moment a cry arose among the folk. "Lo! there He is." Looking south, for a time I could see nothing,

for the midday sun of the spring solstice was shining with that radiance which we Jews think is only to be seen in our land. But after a while I could discern, turning the corner of the Jericho Road near En Rogel, a mounted man, surrounded by a number of men and women on foot. "It is Jesus—it is Jesus!" all cried; "let us to meet Him!" And with that, all but the lame rushed forward to meet Him, and I with them.

It is but three hundred paces from the Fountain Gate to En Rogel, and the Nazarene and His friends had advanced somewhat to meet us, but in that short space the enthusiasm of the crowd had arisen to a very fever, and as we neared Him one cried out, and all joined in the cry, "Hosanna Barabba! Hosanna Barabba!" and then they shouted our usual cry of welcome, "Blessed be he that cometh in the name of the Lord!" and one bolder than his fellows called out, "Blessed be the coming of the kingdom!" At that there was the wildest joy among the people. Some tore off branches of palms, and stood by the way and waved them in front of Jesus; others took off each his talith and threw it down in front of the young ass on which Jesus rode, as if to pave the way into the Holy City with choice linen. But when I looked upon the face of Jesus, there were no signs there of the coming triumph; He sat with His head bent forward, His eyes downcast, and His face all sad.—Jacobs; *As Others saw Him*.

The Meaning of the Entrance. The triumphal entry into Jerusalem was doubtless a pedagogical act, although it was in no sense a bid for popular action in rescuing Him and His doomed cause from defeat. He emphasized in it the very characteristics which He had been insisting upon as essential features of the Messianic Kingdom. Peace, not war; humility, not pride; gentleness, not force; joy, not grief; and above all, the spiritual over against the earthly life; these things He suggested graphically as He rode into the city. The cleansing of the Temple was not done for its own sake so much as to teach men one more great lesson of reverence and right relation to God, with sweeping condemnation of the materialism which turns everything holy or profane to gain. Not that Jesus in the least degree was a "poseur" and a calculating actor or planner of dramatic situations. Such an attitude toward life was the farthest possible from His mind. It was all full of intense meaning, and everything had ultimate spiritual bearings. He related all things to His one end of accomplishing the introduction of the

Kingdom on the earth into the hearts of men.—Hitchcock: *The Psychology of Jesus*.

Significance of the Messianic Entry. The time for reserve had passed. The mass of the people with their leaders had shown clearly that for His truth, and Himself as bearer of it, they had no liking; while the few had become attached to Him sufficiently to warrant the supreme test of their faith. He could not continue longer His efforts to win the people, for both Galilee and Judea were closed to Him. Even if He had been content, without contradicting popular ideas, to work wonders and proclaim promises of coming good, He could with difficulty have continued this work, for Herod had already been regarding Him with suspicion (Lu. 13:31). He had run His course and must measure strength with the hostile forces in Jerusalem. For the last encounter He assumed the aggressive, and entered the city as its promised deliverer, the Prince of Peace. The very method of His Messianic proclamation was a challenge of current Jewish ideas, for they were not looking for so meek and peaceful a leader as Zechariah had conceived; this entrance emphasized the old contradiction between Jesus and His people's expectations. He accepted the popular welcome with full knowledge of the transitoriness of the present enthusiasm. As He advanced He saw in thought the fate to which the city and people were blindly hurrying, and His day of popular triumph was a day of tears (Lu. 19:41-44). The city was stirred when the prophet of Nazareth thus entered it; but He simply went into the Temple, looked about with heavy heart, and, as it was late, returned to Bethany with the Twelve for the night.—Rhees: *Life of Jesus*, pp. 170, 171.

SEEING THE PLACES.

We have the opportunity to-day to begin a consecutive study, continuing for four or five Sundays, of the Jerusalem of the time of Jesus.

The best stereograph for to-day's study is entitled: "Jerusalem Beautiful for Situation, from the Southeast, Showing the Temple Site." This standpoint gives us practically the place from which Jesus first caught sight of the city and the Temple, when He came over the crest of the Mount of Olives. Half of the eastern wall and part of the southern wall are before us, across the deep ravine of the Kedron. The beautiful gate at the extreme right occupies the site of the gate through which Jesus walked into the city. The so-called "Mosque of Omar," stands where once stood Herod's temple. The slender tower at the right is what is left of the Roman fortress. Here perhaps is where Pilate lodged, and where Jesus was brought to trial. Far down in the ravine to the right, is the Garden of Gethsemane, and the path of Jesus to Jerusalem past it.

There are many excellent Tissot illustrations for this lesson. "Modern Jerusalem" gives very much the same view as the stereograph of the city as it looks to-day from the Mount of Olives. "The Southeast Angle of Jerusalem" and "The Northeast Angle of Jerusalem," studied together, give the restorations of the Jerusalem of Jesus' time, as seen from the southeast and the northeast. The other Tissot pictures give artistic conceptions of the events of this chapter. They should be seen in the following order: "The Foal of Bethphage," "Procession on the Mount of Olives," "Jesus Wept over Jerusalem," "Procession in the Streets of Jerusalem," "The Multitudes in the Temple."

Other artistic reproductions are: "Christ Weeps over Jerusalem," by Eastlake, Wilde 124, and "Christ entering Jerusalem," by Ploekhorst, Wilde 534. Wilde 187 is an illustration of the walls of the city, and of the Garden of Gethsemane as seen from the eastern approach.

CHAPTER XXX.

JESUS' ATTACK UPON THE CORRUPT PRIESTS.

As an important explanation of Jesus' motives we have the opportunity in to-day's lesson to see how He acted in the spirit of the noblest of the olden prophets. More than one of them had anticipated the sudden appearance of the Messiah in Jerusalem, to alter the evil conditions. The intolerance of Isaiah and Jeremiah against sacrificial abuses was upon Jesus' lips when He quoted from their sayings as He purged the Temple. His great prophecy that He should almost immediately displace the sacrificial system in favor of important and pure-hearted worship was the central message in the prophecy of Hosea. Let different pupils read aloud the impressive statements quoted in the Scripture references from a half dozen of the ancient prophets of Israel, stating their dissatisfaction with, or their abhorrence of, the system of blood sacrifice.

With this knowledge as a background, exalt the heroism of Jesus' conduct on this day, by getting from the pupil who is most likely to be able to do so a dramatic description of the cleansing of the Temple. Do not hesitate to make this a modern instance, by conducting with the class a discussion as to how this purging of the Holy Place, both of graft and of formalism, was a symbol of the work needed in our own time. Do not allow this discussion to degenerate to self-congratulation, but make each pupil feel as the poem quoted at the beginning of their lesson material suggests, that there is need in the case

of each of them that the Lord should enter their lives and "cleanse a space for prayer to-day."

The practical point of the lesson is in the next to the last of the questions in the topics for individual report, "What can we do to make our church worthy of the approval of Jesus?"

INFORMATION FOR THE TEACHER.

The Sacrilege in the Temple. By the connivance of the high priest, and as a source of income to himself and other priests, hundreds of traders had been allowed to invade the Temple; and, where only the sounds of praise and prayer should have been heard, the air was filled with the discordant voices of hucksters crying their wares, and of wrangling traders and customers, mingled with the bellowing of cattle and the bleating of sheep. All this was in the Court of the Gentiles, the only place where Gentile proselytes were allowed to worship. On the high wall which separated it from the inner courts were tablets bearing this inscription in Greek and Latin: "No man of alien race is to enter within the balustrade or embankment that goes around the temple. If any one is caught, let him know that he has himself to blame for the death that will follow." Forbidden the other courts, the Gentiles were now practically deprived of the one which alone they might enter, for how could they worship amid the stench and filth and confusion of a public market! This court had a floor-space of about fourteen acres, and so afforded room for large flocks and herds, at some times as many as 3,000 sheep being driven in together. Along the walls were ranged the tables of money changers and the seats of the dove sellers. All these things were necessary in their place, but their place was not God's house. The animals were needed for sacrifices by devout Jews who came from a distance. So were the services of the money changers, for the strangers' money would be of all kinds, some stamped with the images of heathen deities, while the annual poll-tax, contributed to the temple revenues, could lawfully be paid only in the sacred half-shekel. But all these needs should have been supplied in the business quarter of Jerusalem—not in the house devoted to worship.

Many devout and refined Jews must have been grieved and indignant at such sacrilege, but no one had the courage to defy the priestly authorities and try to reform the abuse, until Jesus came.—Editor of *Gospel Stories*.

A Description of the Cleansing. I was crossing one morning the Xystus Bridge on my way to the Temple, when I saw issuing from the nearest gate a herd of beasts of sacrifice. Fearing that something untoward had occurred, I hurried to the gate, and when I entered the Court of the Gentiles, I found all in confusion. The tables of the money-changers had been overturned, and the men were gathering their moneys from the ground. And in the midst I saw one with a scourge in his hand. His face was full of wrath and scorn, his eyes blazed, and on his left temple stood out a vein all blue, throbbing with his passion. He was neither short nor tall, but of sturdy figure, and clad in rustic garb.

Now, as the money-changers were escaping from his wrath, one of them ran against a little child that was in the court, and it fell screaming. The fellow took no heed, but went on his course. But the man with the scourge went to the little child and raised it to its feet, and pressed it to his side; the hand that rested on the curly head was that of a workman with broken nails, and yet the fingers twitched with the excitement of the man. But, looking to his face, I saw that a wonderful change had come over it. From rage, it had turned to pity and love; the eyes that had flashed scorn on the money-changers, now looked down with tenderness on the little child. I remember thinking to myself, "This man cannot say the thing that is not; his face betrayeth him."—*Jacobs: As Others Saw Him.*

The Meaning of the Cleansing of the Temple. The essence of practical Judaism, according to the ideas of the religious official classes, consisted, above all things, in the strict observance of the Sabbath, and the due and regular carrying out of the sacrificial system. Christ had dealt with the former of these, as referred to above; and, in making it a real blessing, had of necessity run directly counter to the traditional rules of observance; that is to say, while holding firmly to the spirit of the Law, He abrogated the Sabbath in the old Jewish sense of the word. The "cleansing" of the Temple denotes His intention of doing the same with the other prime mark of practical Judaism, viz., the sacrificial system. . . . The whole belief and attitude of both hierarchy and people regarding the sacrifices were such that the abrogation of these latter was an indispensable necessity if Christ's teaching was to have practical and permanent results. Vast as the number of public, official sacrifices were, those of private individuals were of an infi-

nately greater number; it was these latter that formed one of the characteristic marks of the worship at Jerusalem. . . . This seems to show that the "cleansing" of the Temple really did connote an intention in the mind of Christ to abrogate entirely the Jewish sacrificial system.—Hastings: *Dict. of Christ*, vol. ii, pp. 712, 713.

What Followed. And as those traffickers were driven from the Temple, and He spake, there flocked in from porches and Temple mount the poor sufferers—the blind and lame—to get healing to body and soul. It was truly springtime in that Temple, and the boys that gathered about their fathers and looked in turn from their faces of rapt wonderment and enthusiasm to the Godlike face of the Christ, and then on those healed sufferers, took up the echoes of the welcome at His entrance into Jerusalem—in their simplicity understanding and applying them better—as they burst into "Hosanna to the Son of David!"—Edersheim: *Life and Times of Jesus*, vol. ii, p. 378.

SEEING THE PLACES.

In connection with the excellent sketch map of the Temple, furnished in the pupils' book for to-day, should be studied the stereograph, entitled: "Herod's Temple"—Reproduction of the famous Schick model. This model is seen from the southern side and gives a graphic impression of the architecture of the Temple, its surrounding courts, its approach from the Mount of Olives, and the location of the Roman fortress. The Court of the Gentiles, where Jesus purged the Temple, is distinctly seen upon the side of the model nearest the observer.

The Tissot pictures for to-day are: "Christ Driving out Those that Sold in the Temple," and "Healing of the Lame in the Temple." Hoffmann's "Purification of the Temple" is Wilde 52.

CHAPTER XXXI.

THE CONSPIRACY AGAINST JESUS.

The dramatic movement of this lesson is such that it well nigh teaches itself. The function of the teacher is to make clear each point as he goes along with his class.

While, in a general way, reputable Jews were allowed to teach in the Court of the Gentiles, this permission was always subject to review by the priests, who were tacitly given author-

ity by the people to examine the credentials of any suspicious orator. The skill of Jesus is seen in the fact that whereas His teaching was diametrically opposite to that of the priests, it was important for Him to endeavor to prevent their closing His mouth until He had declared His full message. The class will readily see from the lesson story how shrewdly Jesus accomplished this by turning their own question back upon themselves. No one could deny that John the Baptist had taught with great effectiveness, but what was their theory? From whence did his authority come? The dilemma in which the priests found themselves, who had not dared to oppose John, and yet who had not allowed themselves to accept his teachings, was so obvious that they precipitately retreated from the arena.

The dilemma in which, in turn, the Pharisees endeavored to place Jesus, was a dangerous one. If Jesus asserted in that public place that He was the Messiah, He would be subject to immediate arrest as a revolutionary. If He openly counseled the paying of tribute, He would at once lose His influence with His audience. Jesus raised the whole question to a level of a view which even the more thoughtful Jews had not been able to realize. So long as they owed dependence to Cæsar there were certain obligations they owed him also. The main question of Jesus' teaching was not what the nation owed Cæsar, but what it owed to God. No doubt Jesus made that the text for His important discourse.

Jesus' discussion of the Sadducees is of considerable importance because it throws light upon His attitude toward immortality. We approach that in a very practical way in our lesson about the resurrection. Help the class, therefore, to understand the extremely materialistic ideas which were held among both the Pharisees and the Sadducees, and let the class see as clearly as possible the position Jesus took.

The lesson proceeds with the sweet contrast of the unexpected friendliness which awaited Jesus toward the close of the day, and the act of unostentatious generosity of the poor widow.

The discussion of the conspiracy gives an opportunity to help the class see more clearly than perhaps they have previously done, the minor part which Judas had in the betrayal of Jesus. It gives opportunity also for the important task of endeavoring to explain his character and its treachery.

INFORMATION FOR THE TEACHER.

Religious Teachers among the Jews. Thou must know that among us our Sages are of two kinds, the Halachists and the Hagadists. The former deal with matters of the Law according to the tradition they have received from their teacher; but the latter expound the words of the Scripture, and deal with the moral relations of man to man. Some of our Sages, indeed, like the great Hillel, who died when I was a child, have been equally masters both of the Halacha and the Hagada; and in many ways the teaching of Jesus seems to have resembled, if it did not follow, that of Hillel. I must tell thee one anecdote about this Hillel which is well known amongst us. He was distinguished for his evenness of temper, and men would often in sport try to make him lose it. A heathen came before him one day, and declared that he would become a Jew if only Hillel would tell him the whole Law while he stood upon one foot, hoping thereby to irritate Hillel by his presumption. But Hillel said only, "What thou wilt not for thyself, do not to thy neighbor. This is the whole of the Law; all the rest is but commentary thereon. Go and learn." Now, among the disciples of Hillel was one who compiled for a heathen a summary of the Law in the spirit of Hillel; and it seemed to me, from what I heard of Jesus' teaching, that he had learnt much from this summary, which is called "The Two Ways."—Jacobs: *As Others Saw Him*.

Caiaphas. Now, Joseph the High Priest was clad this day in the robes of his office, with tiara on head, the ephod on his breast, and silver bells and pomegranates round the edge of his garment. Whereas Jesus the Nazarene wore His wonted garb of a common country workman. Yet for the moment this common workman was the greater power of the two.—Jacobs: *As Others Saw Him*.

The Question about John. Jesus answers by asking them a question. He did this not simply as a retort, or to escape from a dilemma, but because His question tended to show them the inconsistency of their position, and lead, if possible, to self-searching and a better mind. If they would squarely answer His question, their own question would then answer itself. What sort of authority did John have, and who gave it to him?

But John had testified to Jesus. Their embarrassment in argument grew out of their practical misconduct, as often hap-

pens. John's ministry had made a great impression, and the people had very naturally recognized that it was from heaven, that he was a true prophet. This feeling was doubtless deepened by sorrow at his untimely death, so that the multitude would not now tolerate any expression of doubt as to his being a prophet. But the rulers, after their first early interest, had turned away from his ministry, and declined his baptism; hence their present embarrassment. John constantly testified that the Messianic reign was near at hand, and distinctly intimated to messengers from the rulers that the Messiah would very soon appear, and again in the presence of a Jew that Jesus was the Messiah. So then to reject Him was refusing to believe John; they saw this plainly, and knew that it would be said.

We know not is the literal meaning of their answer. Jesus was then released from all obligation to tell them on the ground of courtesy, by their declining to answer His question.—Condensed from Broadus: *Am. Commentary, Matthew*, pp. 436-438.

The Use of Cæsar's Coin an Acknowledgment of Cæsar's Supremacy. It was perfectly understood among the Jews, and was laid down in the distinctest language by their greatest rabbis in later days, that to accept the coinage of any king was to acknowledge his supremacy. By accepting the denarius, therefore, as a current coin they were openly declaring that Cæsar was their sovereign, and they—the very best of them—had settled the question that it was lawful to pay the poll-tax, by habitually doing so. It was their duty, then, to obey the power which they had deliberately chosen, and the tax, under these circumstances, only represented an equivalent for the advantages which they received.—Farrar: *Life of Christ*, ch. 51.

The Question of Giving Tribute to Cæsar. The snare was this: Did Jesus answer in the affirmative? It was a means of destroying His influence with the people by stigmatizing His Messianic pretensions. Did He reply in the negative? He fell as a rebel into the hands of the Roman governor, who would make short work with Him. Once given over to that power, Jesus would be in good hands, and the Sanhedrin would have no more concern about the favor with which the people surrounded Him.

We have here, what so often occurs in history, a coalition of two hostile parties, with the view of crushing a third, dangerous to both. There was a perfectly good reason for it in

this case. If the answer of Jesus required to be denounced to the people, the task would fall to the Pharisees, who stood well with the multitude. If, on the contrary, it was necessary to go to Pilate, the Herodians would take this part, so disagreeable to the Pharisees.

According to Matthew (22:16), the heads of the Pharisaic party took care to keep aloof. They attacked Him first through some of their disciples. In reality, their alliance with the Herodians compromised those well-known defenders of national independence.—Condensed from Godet: *Com.*, *Luke*, pp. 434, 435.

The Question of Giving Tribute to Cæsar. The question with which the Pharisees and Herodians hoped to ensnare Jesus was most subtle, for the popular feeling was as sensitive to the mark of subserviency which the payment of tribute kept ever before them as the Roman authorities were to the slightest suspicion of revolt against their sway. In none of His words has Jesus so clearly asserted the simple other-worldliness of His doctrine of the kingdom of God as in His answer to the question about tribute. For Him loyalty to the actual earthly sovereign was quite compatible with loyalty to God, the lower obligation was in fact a summons to be scrupulous also to render to God His due—a duty in which this nation was sadly delinquent. The reply gave no ground for an accusation before the governor; but the popular feeling against Rome was so strong that it is not unlikely that it contributed somewhat to the readiness of the multitude a few days later to prefer Barabbas to Jesus.—Rhees: *Life of Jesus*, pp. 173, 174.

The Discussion with the Sadducees. They selected their point carefully. Jesus had explicitly affirmed His belief in a future state. But the Sadducees did not find the belief in Moses; found it, indeed, conspicuously absent and explicitly disproved. So they elaborated their most conclusive argument, and presented the case of the woman with seven husbands. If there is a future state where all these husbands are alive, and this poor over-married woman alive also, “whose wife shall she be? Come now, good Master, tell us.” They did not raise the question whether immortal relations must be adjusted to provisional arrangements; they took for granted that a temporary and barbarous expedient was an eternal law.

Jesus lifted the question into a region far above the heaven of the Sadducean spirit. In the resurrection men were not governed by the law of Moses; they were "as the angels of God." Their natures determined their relations, affinities created society. And the Highest was the regulative nature. The living God involved the life of those that lived to Him. Men who lived in communion with Him became as needful to Him as He was to them. And this truth was expressed in the ancient saying, "I am the God of Abraham, Isaac, and Jacob." He could not be their God unless He was a real Being to them; they could not be real beings to Him unless they still lived. To be the God of them, He must be a God to them; and He could be a God only to living persons, not to silent memories or empty names.

Jesus thus found immortality at the very heart of the Mosaic law. The man who is made in the image of God is made to be as God, and be like Him forever.—Condensed from Fairbairn: *Studies in the Life of Christ*, pp. 234-236.

The Greeks. They were representatives of that great heathen world which now came to Jesus' cross, as the wise men from the East had come to His cradle. Several circumstances made this request significant. It came (1) when Jesus was feeling most keenly the bitterness of being "despised and rejected of men"; (2) when the oppositions, hatreds, and conspiracies that had attended His entire ministry were about to culminate in His death on the cross; (3) it was an assurance that the Gentiles were ready to receive the salvation which the Jews had scorned; and (4) it marked the beginning of the great multitude from the Gentile world who would finally become His followers.

Possibly the object of the interview was to ask Jesus to come and preach to them. If the Gentiles were calling for Him why should He not go? Perhaps some such thought may account, in part at least, for Christ's apparent agitation. If so, then the manifest hesitation of Philip and Andrew as to the propriety of presenting the request is easily explained, since they must have remembered their Master's words, "I am not sent but to the lost sheep of the house of Israel."

Almost oblivious to the request itself, Jesus' mind soared away into a contemplation of the vision which the request awakened. The coming of these Greeks opened "prophetic vistas that involved tremendous experiences." It was a pre-

monition of the rapidly approaching hour that marked not only His suffering and death, but also His reward—His exaltation and enthronement in glory and the establishment of His kingdom. But the law of the kingdom is conquest through self-sacrifice. As the grain of wheat cannot multiply itself in golden harvests unless it fall into the ground and lose its own life, so the magnificent results of Christ's redemptive work cannot be attained except through His death.

The law for the Master is the law for the disciple.—Nordell: *Gospel Teachings*.

SEEING THE PLACES.

The Tissot pictures give us an excellent consecutive study of the events of this chapter. The titles and order are as follows: "Annas and Caiaphas," "The Chief Priests Taking Council Together," "The Priests Ask Jesus by whose Authority He Acts," "Judas Goes to the Chief Priests," "The Pharisees Question Jesus," "Woe unto you Scribes and Pharisees," "Jerusalem! Jerusalem!" "The Disciples Admiring the Building of the Temple," "The Widow's Mite."

The best illustrations from sacred art are: "Jesus and the Tribute Money," by Titian, Wilde 126; "Judas Accepting the Silver," by Prell, Wilde 262; "The Widow's Mite," by Doré, Wilde 127.

There is a charming stereograph, entitled: "Crowded Bazaar and Thoroughfare of David's Street, view east to Olivet." It suggests the careless, busy life of the people during these eventful days.

CHAPTER XXXII.

JESUS' ATTITUDE IN THE FACE OF DEATH.

Using the questions for summary as the frame-work of the lesson, have this outline in mind as you proceed. First, make clear that Jesus was a heroic man as truly as any other has been an hero. Then, discuss the place of Isaiah 53 in Jesus' thinking. Then using the Scripture references, discover Jesus' attitude as to personal immortality and as to the future of the Kingdom. Be sure that the class catches the thought that Jesus expected immediate immortality, since this must affect their conception of the study of His resurrection.

In speaking of the future of the Kingdom do not go very deeply into the controverted question as to whether Jesus' conception was present or apocalyptic. Many thoughtful scholars to-day think that it was both. That is, as the text suggests, that Jesus had definite anticipations as to what was

to occur immediately, while He also had large visions as to a more distant future.

In speaking of the destruction of Jerusalem furnish the pupils the information given in this book for the teacher, concerning the horrors of its siege and ruin.

After going into details concerning the events of the last supper enough to show Jesus' tender purposes at that time, continue by impressing the meaning of the Lord's Supper to-day, especially its possible meaning to the pupils. Not only does this have a distinct relation to church membership, but also will help make clear to young Christians the comfort and strength which the sacrament supplies.

The many illustrations which are available, of the Garden of Gethsemane to-day, will be useful toward the close of the lesson period. While it is probable that the original orchard was further up the mountain than the present enclosure, still the scene was very much the same, and an illustration helps make clear the solitude of the place, though so near to the great city.

Do not depend entirely upon the statement in the lesson text as to the causes of the agony of Jesus, but encourage the pupils to give their own opinion upon the matter. It is very important, especially during these last lessons, to encourage the class to originate thought as much as possible, and for the teacher to watch to see just what impression these deeper spiritual experiences of Jesus are making upon their minds and hearts. In one sense the passion of Christ was a parable of all human suffering, and the reaction of the pupils to these events is a part of their own spiritual life. Do not let any pupil go away with the thought that Gethsemane brought any evidence of weakness upon the part of Jesus. Convince the class that a victory won out of evident anguish is more noble than one which involves no struggle.

INFORMATION FOR THE TEACHER.

The Attitude of Jesus. We see Jesus again. He has become famous. The people crowd around Him in superstitious awe or in officious familiarity. The women also come, bringing their unawed and ill-kept children. But children were then of little account to many grown people. That sad depreciation has not yet been half outgrown. "This is no place to bring children," say the rough men; and they begin to chide the timid

women and tell them that they ought to be ashamed to come there and take up the Master's time!

But Jesus, unsoiled by ambition and unspoiled by success, free from pride and self-consciousness, beams upon the mothers and their children ineffable sympathy, and beckons them to come near to Him. He then lays His hand lovingly on the children, speaks noble words that soften and hallow all hearts, and puts a child in their midst as symbol of the purity of which the Kingdom of Heaven must be built. What modesty! What tenderness! What humanity! That, indeed, is a lovely picture; and we dwell upon it with ever-growing delight. Whether we are Jews or Christians, rationalists or conservatives, there indeed is something that appeals to us as pre-eminent and perennially beautiful because nobly human! We, too, will have kinder words for the children. That Jewish youth was tenderer than a mother! He bows us all in reverence before the child, where we cannot too long linger or too devotedly minister!

Again we look. Clouds, dark and ominous, have gathered. The rulers have heard of Jesus, and fear His power over the lower classes; for, in their dull minds, they suppose that He, too, like many social agitators and revolutionists of the time, is aiming at political mischief. He suffers the misfortune of being misunderstood. Jesus, moreover, may have allowed the enthusiasm of His followers to lead Him to undertake too great a task. However this may have been, He finds difficult and thorny the path of the social reformer—for He aimed at a new society founded upon a new order of manhood; not political revolution, but spiritual evolution.

At last Jesus goes up to Jerusalem to teach there the gospel, received as so blessed in Galilee. But the rulers say: "This man is dangerous; He must be put out of the way!" Jesus now sees that the end is near. The shadow falls; the darkness deepens! How terrible was the grief of His great heart over His unfulfilled ideal, the scene in Gethsemane, over which nations have wept, reveals! That was real grief; real disappointment. He cannot cause deaf ears to hear or blind eyes to see. His doctrine of Inner Life has no charms for the coarse and the venal. His Kingdom of Heaven seems too vague and theoretical for the practical politician. He cannot win them as He would; but He can die as He had lived—calm, meek, self-poised. And so He meets His fate, with neither wrath nor

fear; with neither despair nor disloyalty. Sufficiency and sovereignty of the soul—the supremacy of the moral ideal—must find in Him a glorious witness and standard bearer even in death!—Crooker: *The Supremacy of Jesus*.

The Destruction of Jerusalem. (1) After the death of Jesus Christ, the violence of the Jewish people and their intestine feuds, of which, even in the Gospels, we get glimpses, rapidly increased. Friends were alienated, families broken up, and a man's worst foes were those of his own household. Brigandage, imposture, and assassinations were rife. Even the Temple was not a place of safety. The high priest was slain while performing public worship. The priests quarreled, openly and shamelessly, over the tithes. At length, possessed by a seeming frenzy, the Jews broke into open revolt against the Romans, seized on the most important posts in the country, and inflicted a severe though temporary defeat on the Roman arms. Vespasian and Titus were sent to chastise them back to submission. In the spring of A.D. 70, when the city was crowded with the multitudes who came up to the feast of the Passover, Titus surrounded Jerusalem with his legions.—Abbott: *Com. Matthew*, p. 254.

(2) No words can describe the unequalled horror of this siege. It was the passover season, and Jews from all parts were crowded within the walls. Three factions, at desperate feud with each other, were posted on the heights of Sion and on the Temple mount. These only united to fling themselves at intervals upon the Roman entrenchments, and then resumed their hate. The Temple courts swam with the blood of civil discord, which was literally mingled with the blood of the sacrifices. Jewish prisoners were crucified by hundreds in view of their friends, while within the city the wretched inhabitants were reduced by famine to the most loathsome of food and to deeds of unspeakable cruelty. Jerusalem was taken on the 10th of August, A.D. 70; 1,100,000 Jews perished in the war and nearly 100,000 were sold into slavery. With the fall of Jerusalem Israel ceased to exist as a nation. It was truly the end of an æon.—Carr: *Cambridge Bible, Matthew*, p. 184.

The Coming again of Christ. According to the first three Gospels, Christ, soon to leave the world, spoke of coming back in the glory of the Messianic Kingdom. He said expressly that this coming would occur within the lifetime of the gen-

eration then living, but that He did not know its exact date. He associated it with the impending destruction of Jerusalem, and described it in glowing apocalyptic language borrowed from the Old Testament.

In the Fourth Gospel the prediction of coming again is not less real, but the tone is different and the coming is of another kind. Here our Lord speaks of a spiritual presence with His people and with the world. This invisible and spiritual return took place on the day of Pentecost, when the presence of Christ in the Holy Spirit became manifest, and was thenceforth an abiding presence.

But something more occurred. Our Lord's prediction of the destruction of Jerusalem was fulfilled. This was not merely the destruction of a city, it was the ending of the old and hostile organization that still claimed the name of God, and the providential vindication of the claim of the true Messiah to the world. It was a far more important event than it has generally been conceived to be. So important, indeed, in its relation to Christ's kingdom that it is no wonder that He spoke of His own coming as associated with it.

It is plain that the coming of Christ represented in this two-fold way did not consist in a single event nor was it limited to a single age. The coming that the Fourth Gospel described is a perpetual advent, in which Christ enters evermore fully to the world. The coming that is associated with an event in history, like the removal of the great opposing religious system, may well be viewed as the chief example of many crises in a perpetual advent. Thus the two fulfilments of the first age promise more, and indicate that the real coming of Christ is not an event by itself, but a spiritual process, long ago begun and still continuing. It has continued until now and is still moving on. Christ came long ago; but He is truly the Coming One, for He is still coming and is yet to come.—Condensed from Clarke: *Christian Theology*, pp. 390–397.

Jesus' View of Immortality. "And in me, too, trust." I would not leave you had I not a purpose to serve. It is not to secure my own safety or happiness that I go. It is not to occupy the sole available room in my Father's house. There are many rooms there, and I go to prepare a place for you. The Father's house was a new figure for heaven. It was only when One came who felt that His real home was in God that the Temple could be called "the Father's house." And this

is what we have to look forward to—living in the constant enjoyment of a Father's love, feeling ourselves more truly at home with Him than with any one else, delighting in the perfectness of His sympathy and the abundance of His provision.—Condensed from Dods: *Expos. Bible, John*, vol. ii, pp. 113–116.

The Widow and her Gift. In connection with the incident of the poor widow, who gave her two mites [the “treasury” is used] to denote a treasure-chest, or receptacle into which offerings were cast by worshippers coming into the temple—a sense in which the word is found also in Josephus. According to the Talmud, there stood in the court of the women, the most frequented part of the sacred enclosure, thirteen brazen chests, into which were dropped the contributions made for the service of the temple, the support of the poor, and other pious purposes. These chests were of a peculiar shape—bulging out beneath so as to be of considerable capacity, but tapering upwards to a narrow mouth, into which the offerings were put—and, because of their resemblance to inverted trumpets, were known as *shopharoth* (“trumpets”). It was into one of these *shopharoth* that the widow would cast her all.—Hastings: *Dict. of Christ*, vol. ii, p. 748.

While Jesus was sitting “over against the treasury,” His gaze was riveted by a solitary figure. The simple words of Mark sketch a story of singular pathos. “It was one pauper widow.” We can see her coming alone, as if ashamed to mingle with the crowd of rich givers; ashamed to have her offering seen; ashamed, perhaps, to bring it; a “widow,” in the garb of a desolate mourner; her condition, appearance, and bearing that of a “pauper.” He observed her closely and read her truly. She held in her hand only the smallest coins, “two perutahs”—and it should be known that it was not lawful to contribute a less amount. . . .

But it was “all her living,” perhaps all that she had been able to save out of her scanty housekeeping; more probably, all that she had to live upon for that day, and till she wrought for more. And of this she now made humble offering unto God. He spake not to her words of encouragement, for she walked by faith; He offered not promise of return, for her reward was in heaven. She knew not that any had seen it—for the knowledge of eyes turned on her, even His, would have flushed with shame the pure cheek of her love; and any word, conscious notice, or promise would have marred and turned

aside the rising incense of her sacrifice. But to all time has it remained in the church, like the perfume of Mary's alabaster that filled the house, this deed of self-denying sacrifice.

Though He spake not to her, yet the sunshine of His words must have fallen into the dark desolateness of her heart; and, though perhaps she knew not why, it must have been a happy day, a day of rich feast in the heart, that when she gave up her "whole living" unto God. And so, perhaps, is every sacrifice for God all the more blessed, when we know not of its blessedness.—Edersheim: *Life and Times of Jesus*, vol. ii, pp. 388, 389.

Jesus' Attitude toward the Sleeping Disciples. It must have been a great aggravation of His agony that even the three disciples could not enter into sympathy with Him, even so much as to hold their eyes waking. . . .

But though He keenly feels His loneliness, His thoughts are far less of Himself than of them. Realizing so vividly the horrors now so close at hand, He sees, from the very possibility of their sleeping, how utterly unprepared they are for what awaits them, so He summons them to "watch and pray," to be on the alert against sudden surprise, and to keep in constant touch with God, so that they may not find themselves confronted with temptation which, whatever the devotion of the spirit, may prove too much for the weakness of the flesh. Think of the tender consideration of this second warning, when the first had been so little heeded.

And we cannot but agree with those who see in what He said when He returned for the last time to the three, not irony, no touch of sarcasm, but the same tender consideration He has shown throughout. From the garden they could easily see the city in the moonlight across the ravine. As yet there was no sign of life about it: all was quiet; there was therefore no reason why they should not for the few moments that might remain to them sleep on now and take their rest. But it can only be for a short time, for "the hour is at hand." We may, then, think of the three lying down to sleep, as the eight had probably been doing throughout, while Jesus, from whose mortal eyes sleep was banished now for ever, would watch until He saw the gleam of lanterns and torches as of men from the city coming down the hill, and then He would wake them and say, "Rise, let us be going: behold, he is at hand that doth betray me."—Gibson: *Expos. Bible, Matthew*, pp. 402, 403.

SEEING THE PLACES.

The scene of the retirement of Jesus each evening to Bethany is illustrated by the stereograph: "Bethany, south from eastern slope of Olivet." We see the wretched, squalid, modern village. Down to the left is the road which leads from Jerusalem to Jericho. Naturally the largest ruin in the town is pointed out as the house of Simon, the leper, and the old ruin behind the man nearest us is said to be the house of Mary and Martha. There is also a good picture of modern Bethany in the Wilde 223.

"The traditional site of Gethsemane is at the western foot of the Mount of Olives, a little less than fifty yards from the stone bridge that spans the Kidron, and only about two hundred and fifty yards from the temple enclosure. The plot of ground, nearly rectangular, measures one hundred and sixty by one hundred and fifty feet. It is controlled by Franciscan monks who have built around it a high stone wall, plastered and white-washed, and have planted it with hedges, flowers, and gloomy cypress trees. The most marked contents of the place are eight venerable olive trees whose gnarled trunks and scanty foliage will be regarded, as long as their already protracted life is spared, as the most affecting of the sacred memorials in or about Jerusalem."—*Stanley*. A dark cavern just outside the garden is pointed out as the grotto of the agony. The three Apostles are supposed to have slept on the rocky bank outside the gate, leading into the garden. A little toward the south is the "*terra damnata*," the accursed spot at which Judas is said to have betrayed his Master, and which is still regarded with universal detestation. The tradition which identifies this enclosure with the garden of the agony goes back to A.D. 326, when Helena, mother of Constantine the Great, visited Jerusalem and is said to have discovered the holy sepulchre and the true cross. Whether this is the true site is questioned, but it is certain that the garden was somewhere in this vicinity.

The Underwood stereograph of Gethsemane is a view within the enclosure, looking westward, up to the beautiful gate of the Temple. Through this gate Jesus came out for the last time when He walked up to Gethsemane the evening before His death. The garden to-day contains nine gnarled and hoary olives, which date back to the seventh century, and some mournful cypresses. Apparently the garden once extended further up the valley, and it would seem that Jesus would have sought a more secluded spot for prayer. We stand in its lower corner. The Romans were known to have cut down the trees when they seized the city, and perhaps used some of the olives for crosses for the stubborn Jews. These are, however, probably direct descendants from those which gave the garden the name "Olive Press." This enclosure is now tenderly cared for by the Latin church and its friars, who cover every foot with flourishing blossoms and shrubs.

Wilde has three good pictures of Gethsemane, numbered 231, 232 and 233.

There are, of course, multitudes of pictures of "The Last Supper," of which that of Da Vinci, Wilde 131, is the most famous.

This is a good time to show the beautiful "pencil study" of the head of Christ, in the Last Supper, from the original drawing by Da Vinci. It is Brown 2168. A still more graphic illustration by a modern artist, "Jesus Washes the Disciples' Feet," is by Ford Madox Brown, Wilde 133.

Another appropriate illustration from sacred art, is "Christ in the Garden of Gethsemane," by Hoffmann, Wilde 136.

The Tissot illustrations are to be studied in the following order: "The Gentiles Ask to See Jesus," "The Man Bearing the Pitcher," "Jesus Washing the Disciples' Feet," "The Lord's Supper," "The Last Discourse of Christ," "Protestations of St. Peter," "Could Ye not Watch with Me One Hour?"

CHAPTER XXXIII.

BETRAYED, DENIED, CONDEMNED.

Begin the lesson to-day by locating the traditional sites of the palaces of Caiaphas and of Pilate, and by tracing upon the map in the pupils' book the route of Jesus from Gethsemane to the cross. It will be especially helpful to-day, if the Tissot pictures are available, to make use of them throughout the lesson, because they themselves make a very adequate outline of the events of the night before the crucifixion.

The trials of Jesus may be made more vivid if they are dramatized. Let the class be encouraged to explain the dialogues so as to show the full significance of the hurried and illegal examination before Annas and Caiaphas, the fact that Pilate immediately exculpated, although he did not release Jesus, and the fact that the appearance before Herod was not a trial at all.

There is an excellent opportunity in this lesson to bring out many striking contrasts. Some of them are as follows: The treachery of Judas may be contrasted with Jesus' chivalry in protecting the remainder of His disciples. The power that was in the hands of the priests and of Pilate may be contrasted with the solitary helplessness of Jesus. The frivolity of Herod may be contrasted with the seriousness of Jesus. The vacillation of Pilate may be contrasted with the manly way in which Jesus defended His rights as an innocent Jewish citizen. The weakness of heart shown by Simon Peter may be contrasted with the courage of Jesus. The thoughtless cruelty of the mob may be contrasted with the sublime view of life which Jesus held and which sustained Him, even during these dark hours. Of course, the purpose of making all these contrasts, like the purpose of this whole study, is to glorify the personal character and attitude of Jesus.

INFORMATION FOR THE TEACHER.

Christ before Annas. In the still night Jesus was seized and carried bound to the palace of the high priest. There all was wakefulness; and, though it was yet in the night, a council was summoned. While it was being got together, Annas, the head of the reigning house, saw and examined Him. The subtle old man used his opportunity dexterously. He "asked Jesus of His disciples and of His doctrine." These were the very points on which a little knowledge, privately gained, was sure to be most helpful at the trial and after it. But Jesus declined to satisfy his astute curiosity. He had formed no secret society; what He had spoken to His disciples He had spoken "openly to the world." He had no secret doctrine; had taught in the most public places, in synagogues, in the temple. Let those who heard be asked; they knew what had been said. The answer was offensive because so mild, yet true, and the reply to it was a blow from one of the attendants. The master is known by his servants, the priest by his ministers.—Condensed from Fairbairn: *Studies in the Life of Christ*, pp. 295, 296.

The Legal Problem. The question whether Jesus was legally condemned to death starts an interesting problem in historical jurisprudence. If the Talmudic law was in force in Palestine during the lifetime of Jesus, there would be no course open but to agree with some savants of last century that the Sanhedrin acted illegally. But the Talmud represents a much later phase of Jewish jurisprudence, and it is probable that, viewed in the light of contemporary practice, the council were careful on the whole to observe the letter, though not the spirit, of justice, and to practise most of the forms of legality. The main counts against them are the neglect to warn the witnesses solemnly before giving evidence, the judicial use of the prisoner's confession, and the undue haste with which the proceedings were rushed through. They were kept within judicial limits only so far as it was necessary to save appearances.

The proceedings before Pilate are less obscure. It was necessary for the Jewish authorities to obtain the governor's sanction for the execution of the death sentence, and this involved a fresh trial of the accused. Pilate seems to have acquitted Jesus of the *majestas* or high treason which the council first brought forward against Him, but there is some doubt

as to whether Jesus was finally acquitted, if He was acquitted at all, until He had been sent back from Herod. Thereafter the proceedings are destitute of justice; Pilate is concerned not with his legal duty, but with the interests of his personal safety and popularity which were endangered by his conscientious desire to release the prisoner.—Condensed from Hastings: *Dict. of Christ*, vol. ii, pp. 749, 750.

The Demeanor of Jesus. His judges and foes were all swayed by passion and self-interest and were ready to make travesty of justice, from the leaders of the Sanhedrin who condemned Him on one charge and accused Him to the governor on another, to the governor himself, who appeared determined to release Him if he could do it without risk of personal popularity, and who yet, in order to avoid accusation at Rome, gave sentence according to the people's will. The fickle populace crying "Crucify Him," the disciples who forsook Him, the rock-apostle who denied even so much as knowledge of the man, show how all the currents of life about Him were stirred and full of tumult. In all this, of which He was the occasion and center, He stands the supreme example of dignity, self-mastery, and quietness. . . . It was not the quietness of stoic indifference, but of perfect self-devotion to the Father's will.—Rhees: *Life of Jesus*, pp. 194, 195.

SEEING THE PLACES.

A consecutive study of the events of to-day's lesson is given in the Tissot pictures as follows: "Judas Betraying Jesus with a Kiss," "The False Witnesses before Caiaphas," "First Denial of Peter," "Jesus Led from Caiaphas to Pilate," "Jesus before Pilate for the First Time," "Second Denial of St. Peter," "Let Him be Crucified!"

The following illustrations are suggested from sacred art: "The Kiss of Judas," by Scheffer, Wilde 137; "Peter's Denial of Christ," by Harrack, Wilde 139; "Christ before Pilate," by Munkacsy, Wilde 141; "Ecce Homo," by Ciseri, Wilde 148, or by Reni, 142; "Pilate's Wife's Dream," by Doré, Wilde 145.

Wilde 199 is an illustration of the Potter's Field.

CHAPTER XXXIV.

THE DEATH OF JESUS.

It will be worth while to use such illustrations as are available, to make real the journey of Jesus along the Via Dolorosa up to Calvary. The teacher may be led to accept tentatively the identification of "The New Calvary," so called, above the hillock just north of the Damascus Gate, and to encourage the pupils to complete in their maps of Jerusalem the journey of Jesus from the hall of Pilate to Calvary, by appropriate dotted lines.

The pupils should be assigned by the teacher in advance to various sections of the crucifixion stories, so that they may be presented to the class in their proper order. The seven words from the cross make an excellent frame-work for the study. The order accepted by the writer of this course is as follows:

"Father, forgive them, for they know not what they do!"

"To-day shalt thou be with me in Paradise."

"Woman, behold thy son! Son, behold thy mother!"

"I thirst!"

"My God! My God! Why hast Thou forsaken me?"

"It is finished!"

"Father, into Thy hands I commend my spirit!"

There are important contrasts to be made, which may be illustrated by these words. In the four sayings to the people they are as follows:

In the first saying there is the contrast between the character of Jesus and that of His executioners.

In the second saying we have the relation between Jesus and the penitent.

In the third the relation of Jesus to His friends is suggested.

In the fourth the relation of Jesus to the brotherhood of man.

The last three sayings were spoken to God and expressed the following three moods: That of spiritual desolation, that of spiritual achievement, and that of spiritual trust.

These things are said, not because they form an adequate presentation of the cross, but because they may well lie in the teacher's mind as the background of his teaching to-day.

The essential thought to place before the class, as the pupils' book indicates, is not that of pathos or of the tragedy of the crucifixion, but the attitude of Jesus, which was the attitude of the Father, that of forgiving love.

The teacher may feel that the cross teaches its own lesson. If so, he should discreetly close at the most dramatic moment in the presentation of the lesson story. If, however, he thinks it will be helpful, he may wish to end the lesson period by a discussion of the spiritual meaning of the cross. The suggestions by the editor and by others in the "Information for the Teacher," may be helpful here. These are intended, however, not to be restrictive, but suggestive. The teacher also will be wise, no matter how definitely fixed are his own convictions, to remember that he cannot restrict nor even define, but must simply suggest the greatness of the meaning of the culmination of the life of Christ, and of the cross of Jesus as an expression of divine love.

INFORMATION FOR THE TEACHER.

A Crucifixion. The person to be crucified was stripped of his clothing and laid on the ground upon his back. The cross-beam was then thrust under his head, and his arms were stretched out across it to the right and left and perhaps bound to the wood, the hand being fastened by means of a long nail. Already, before or after the arrival of the condemned, the upright stake had been firmly fastened in the ground.

The cross-beam was then, with the help of ropes and perhaps of some other simple contrivance, raised to its place on the stake. Here it was hung provisionally, by a rope attached to its ends, on a firm nail or notch, whilst the body was placed astride the lower peg in the stake, and the legs bound. The beams were then probably bound and nailed together at the point of intersection. Nails like those already used for the hands would be employed to fix the feet, which were only slightly elevated above the ground. The nails were driven through each foot, either in front through the instep and sole, or at the side. The body remained on the cross until it decayed, or until it was given up to the friends of the condemned for burial. Soldiers were set to watch the crucified. Death resulted from hunger, exhaustion and pain. To alleviate the latter the Jews offered the victim a stupefying draft. Breaking of the legs was a distinct form of punishment among the Romans.—*Encyc. Biblica*, vol. i, cols. 958, 959.

What Jesus found on the Cross. Diogenes looked for his honest man inside every crypt and cavern, but he never thought of looking inside the thief. And that is where the Founder

of Christianity found the honest man; he found him on a gibbet, and promised him Paradise.—Chesterton: *Charles Dickens*.

The Seven Words on the Cross. (1) "*Father, forgive them; for they know not what they do*" (Lu. 23:34). This word was probably spoken while Jesus was being nailed to the cross, and referred less to the Roman soldiers than to the Jews who had caused His crucifixion and were now gloating over it.

(2) "*To-day shalt thou be with me in Paradise*" (Lu. 23:43). An explicit proclamation of Christ's Messianic consciousness. Though facing death He promises eternal life, and in the midst of apparent defeat He is sublimely confident as to the future.

(3) "*Woman, behold, thy son. . . . Behold, thy mother*" (Jo. 19:26, 27). Jesus could bestow on John no greater mark of affection and confidence than in entrusting His mother to his care. John's own mother was present at the crucifixion (Mt. 27:56). If she was a sister of Mary, the mother of Jesus, as has been conjectured, this relation must have made His memory still more cherished in Mary's new home.

(4) "*My God, my God, why hast thou forsaken me*" (Mt. 27:46)? The experience hinted at in this exclamation, like that in Gethsemane, probably so far transcended human experience as to be beyond conception.

(5) "*I thirst*" (Jo. 19:28). Jesus did not proclaim His thirst with the deliberate purpose of fulfilling Scripture; but afterward John saw a fulfilment of prophecy in these words.

(6) "*It is finished*" (Jo. 19:30). This refers to the completion of His work of suffering and humiliation for the salvation of men.

(7) "*Father, into thy hands I commend my spirit*" (Lu. 23:46). This word like the second above, clearly implies the soul's existence separate from the body, and an entrance into a conscious spiritual life immediately after death.—Nordell: *Gospel Teachings*.

The Meaning of Jesus' Death. What is the meaning of the death of Jesus to us to-day? Whatever be our special private convictions, we must be united in realizing that here was the one man in history whose death turned out to be more efficacious than His life. That unusual fact in itself demands explanation. Let us not suppose that we can exhaust the meaning of the cross in a brief statement about it, but let us believe that if its result is vital and not metaphysical we can at least say something about it which is intelligible.

The one redemptive power in the world is love. That which arouses the stirring forces in the life of a little child, that which carries the youth safely through the turbulent days of storm and stress, that which brings home the prodigal and gives new will power to the sin-weakened sinner is love. If people hate us, we can conquer that hatred, not by hatred, but by loving them more. Love cannot fail. As Paul said, wisdom and learning and skill and talent may come to disappointment, but after everything else vanishes love abides to bring faith and hope.

Jesus was the man who believed this perfectly. He spent His life in loving men as God loves them. He died, as He had lived, doing the next and natural thing, in His death, to express His divine love. "This is the way God loves you," He said by His life and death, "unto the uttermost."

Thus the death of a man became the expression of God. What Jesus did God has always been doing, giving His life for the sake of men. We have been saying that the one redemptive power in the world is love. That which mother love and love of friends typifies and the love of Jesus fully exemplified God gives freely and constantly. Such loves save us. There is something which the God of love implanted in our own hearts which answers to love. It is our own sensitiveness to love, our own capacity to love. Love awakens that into life, and when we begin to love back we begin to be saved by this mutual love. Love like that lifts. It gives new energy. It causes growth and power.

The one message of the life and death of Jesus thus becomes the message of God to the world, the message of divine love, and those who not only hear that message but who see it made winning and convincing in Jesus respond to the love of God and become His dear and loyal children.—*The Editor*.

What Vicarious Suffering Does. Vicarious suffering, so far from being an evil, is the most potent redemptive power in the universe. It is the power that conquers where justice and penalty have failed. Hearts so hard and reckless that they cannot be melted by their own pain and shame are often awakened to a sense of their guilt when other lives, pure and innocent, are dragged by them into the abyss of suffering, grief and despair. Of this great and mysterious power for good, a power to the exercise of which God is impelled by the magnitude of His love, the cross is the supreme exponent. On the cross Christ

suffered for us that we might be freed from sin and share His eternal holiness and joy.—Nordell: *Gospel Teachings*.

The Cross a Revelation of Christ's Kingship. That is a vulgar notion of royalty which regards it as a state of enviable pleasure. Most kings find some thorns in their crowns.

The peculiar kingship of Christ involved peculiar suffering. No other king wore a crown wholly woven of thorns. No other king ever suffered as He suffered. It was not a common fate of kingship that bruised and crushed the heart of the divine King. He came to rule in the souls of men, and the rebellion of men's souls wounded Him. He came to rule the wills of His people, and the resistance of self-will hurt Him. He came to rule with righteousness, to cast out all unrighteousness, and the wickedness of the world turned against Him. His great aim was to overthrow the kingdom of Satan and to set up His own Kingdom instead of it. That is to say, He came to conquer sin and to reign in holiness. But the victory over sin could only be had through suffering and death.

If they had only known it, those heartless, mocking soldiers were really symbolizing the right of their victim to be their king. Their mimicry of a coronation was most typical of His real coronation. Jesus is a King crowned with thorns, because He is crowned with sorrows, because His sufferings gave Him a right to sit on His throne and to rule over His people.

The sufferings of Christ give Him the Kingdom over which He rules. He had to win this Kingdom for Himself, and it is His now by right of conquest. But He did not use any weapons of carnal warfare. He did not fight with the sword. The sufferings of the war were not inflicted on the territory He was conquering, but on Himself. He won the world to Himself by dying for the world on the cross.—Condensed from *Pulpit Commentary: Matthew*, vol. ii, pp. 616, 617.

SEEING THE PLACES.

“Without entering into the famous controversy as to the site of Calvary, it should be noticed that an important piece of novel information bearing on the question has been collected during the course of the survey. The place of execution used by the Jews before the destruction of Jerusalem, and called in the Talmud Beth-has-Sekilah, or the ‘house of stoning,’ is still shown by their modern descendants outside the Damascus gate north of the city. To Christians it is known as the cliff of Jeremiah's grotto, in consequence of a tradition which is only traceable as far back as the fifteenth century. The fact that a precipice is mentioned (in the Talmudic account of the punishment of stoning) as existing at the place

of execution appears to confirm the tradition. This spot has according to modern authorities always been outside Jerusalem, and some travelers think they have observed a skull-like formation in the hilltop above the cave such as the early fathers often attribute to Golgotha."—Palestine Exploration Fund: *Thirty Years' Work in the Holy Land*, pp. 127, 128.

The stereograph, entitled "The New Calvary, outside of the Damascus gate, from the northern wall," gives us a startling view of the skull-like mound which has come of recent years to be accepted by a growing number of Christians, as the true site of the crucifixion and burial of Jesus. There are graves upon its summit, and the large opening at the right marks the so-called "Tomb of Jeremiah."

From "Sacred Art" we have the following illustrations: "Christ Leaving the Praetorium," by Doré, Wilde 537; "Bearing the Cross," by Hoffmann, Wilde 146, or Thiersch, 147; "Golgotha," by Jerome, Wilde 153.

The Tissot pictures are: "Christ Bearing His Cross;" "The Daughters of Jerusalem," "They Parted His Raiment and Cast Lots," "The Penitent Thief."

Last in order should be studied the stereograph, entitled: "Rock-hewn Tomb in cleft outside Jerusalem—Probable Tomb of Jesus." This is a clear and beautiful view of the sepulchre entrance, with the place at the side where the round stone door once stood, and its garden surroundings.

CHAPTER XXXV.

THE CHRIST WHO ABIDES.

The order of presentation of the resurrection narratives to-day is unique, but natural. Instead of analyzing, or attempting to harmonize the Gospel accounts, the pupil is guided to study the narratives in the order in which they were written: Paul, our earliest authority, then Mark, then the other evangelists.

The mode of the resurrection is the most controverted topic in modern Biblical study. It will not do for the teacher to be arbitrary upon a subject concerning which the most thorough and reverent Christian scholars differ. The topic is not one concerning which pupils of the age which are studying these lessons feel any special curiosity. The teacher will therefore be glad to note that the emphasis of the lesson text is upon the fact rather than the mode, upon the living and abiding Christ rather than upon the resurrected Christ. We want to fix attention not upon a historical occurrence, the records of which are late and scanty, but upon the present experience of Christ living in the disciple.

Considerable emphasis ought to be placed upon the Scripture references to Jesus' own views of immortality, to the experiences

of the early church of His power and to the fact of the abiding Christ to-day.

The Information for the Teacher will probably not be used in the class. These statements would probably not interest the pupils. They are intended to furnish the teacher with some aspects of recent thought, and to put him in possession of answers to certain questions that may be asked by thoughtful pupils. The statement of the psychology of New Testament times concerning the relation of body and spirit will be enlightening to many, and it helps to explain both the material of the later Gospel narratives and the position of Paul.

INFORMATION FOR THE TEACHER.

The Value of the Resurrection. The resurrection of Christ, which followed His death, was helpful to salvation chiefly through its evidential value. It showed men that He was a Saviour whom they could trust. The mode of His rising from the dead is not vital to Christianity; He might rise with physical or spiritual body, so far as we can see; but the resurrection itself was vital, as Paul asserts in 1 Cor. ch. 15; because it afforded evidence that Jesus Christ who died did not thereby cease to exist or lose His power to bless the world, and that His realm of gracious operation includes the unseen life as well as the seen.

Beyond death is the unknown: if Christ had not returned thence, men would not have been sure that in that unseen world to which all must go He had power, or even existence. The resurrection set the divine seal upon what He had done in this world by showing Him victorious and powerful in the other. If it had not occurred, no swift blossoming of timid love into enthusiastic Christianity would have been possible. It was by His rising from the dead that a Christianity of glowing and permanent faith in Him was introduced, and by it He founded a church against which the gates of Hades would not prevail.

How magnificently ring out the words of Rev. 1:17, 18: "Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." Other evidences of His eternal reality and power have since been added, but they have not rendered superfluous the evidence of the resurrection. —Clarke: *Christian Theology*, p. 322.

The Certainty of the Resurrection. Jesus' resumption of intercourse with his disciples after his death, in some way that absolutely convinced them of his victorious presence and of his continued supervision of his great enterprise, the Kingdom of God, is the chief wonder of his career and a well established fact.—E. I. Bosworth.

Early Christian Conceptions of Immortality. The one fact upon which the Gospels unite is that Jesus was immortal. They are also at one in their manner of representing His immortality, which is most interesting. It throws a flood of light upon the way Christians of the first century conceived of what occurs after death.

The Jews and the Jewish Christians who moulded the thought of the Apostolic church held that there was a connection between the physical body and the spirit of man which is necessary and never to be broken. Into the body of man, as in the story of Adam in the book of Genesis, the Creator "breathed the breath of life, and man became a living soul." At death that soul passed down to Sheol, where it waited, until at a general resurrection it reanimated its former body, and came back to earth, having the bodily senses, to live in an earthly paradise forever. The belief of the church regarding the resurrection of Jesus was that His body was not suffered to decay, but was within a few hours reanimated by the soul. The immortal Jesus therefore had flesh and bones, could eat and drink and needed to be clothed with garments. But, "since flesh and blood cannot inherit the kingdom of God," the Gospel narratives seem to suppose a gradual spiritualization of His body, so that He could pass through doors without opening them and could vanish from sight at will.

A material view was necessary in an age of simpler thought. It is still held by many. The writer, while writing this chapter, was in a home where a baby had just died. Its little brothers could not be persuaded, as long as the body was in the house, that God had taken the baby. To them the body was the baby itself. After the burial they believed it.

Of course one thing which strengthened this material view of immortality was the crude Messianic hope which the early church never outgrew. The Messiah must not really be sacrificed, He must triumph and that visibly. If He was not to reign over a physical empire, He must by a physical conquest of the grave perform a greater wonder. And yet that this

view did not yield complete satisfaction is seen in the stubborn hope, held by the Apostles, and chiefly in His earlier ministry by Paul, that Jesus would return, during his own lifetime, not only physically and visibly, but in glory, surrounded by archangels, to hold a universal judgment, to conduct warfare against Satan and finally to set up on earth His Messianic Kingdom. This view not only colored the Gospels and the entire New Testament, but it set the key to the activities of the church. It tended to cause Christians to look upon this world with contempt as on the verge of destruction, the human body as the unworthy clothing of the spirit, marriage as not worth while, and human and social relations as temporary, and the work of the church as that of proclaiming rather than planting the Kingdom, or—to change the figure—as that of rescuing souls from a sinking ship instead of that of building a stable and eternal social state. Indeed the goal of human endeavor was not the creating of the Kingdom, but the awaiting of the millennium. The Kingdom was to be miraculously dropped down by Jesus, instead of being patiently built up by His disciples.

What Jesus Believed. Jesus' own teachings concerning immortality and the future of the Kingdom were quite different. He said in one of His great parables that a physical resurrection from the dead would never convince an unbeliever. That Jesus should have reappeared on earth, partly man and partly wraith, and then disappeared again, does not give adequate proof to us of the spiritual Jesus who helps us to live. We are helped, rather, to a belief in the immortality of Jesus by the same means by which we are to the faith in our own immortality: by Jesus' view of God, that He does not will that His children shall perish, and by His view of the Kingdom, that it requires, on earth and in heaven, more than this mortal life for its completion. We to-day tend to think that Jesus' resurrection was not different from our own, that immediately the Father received the spirit, which the dying Jesus committed unto Him, and that thenceforth He thus lives in the Father's keeping forever. To us, as to Jesus in His discussion with the Sadducees, the resurrection life is not sensuous. And although we do not venture to imagine it, we are satisfied with Jesus' explanation that it is our Father's house.

So as to the Kingdom. We hold that to anticipate a physical appearance on the clouds and a forcible conquest of the world is to dishonor the potency of Jesus, who promised by His

Spirit to guide His church into the building of His Kingdom among men and who, thus, continues His own personal relation to and wardship of that Kingdom forever. We believe that that Kingdom is to continue to come, just as it began to come, in the patient discipleship of believers and in their making the will of Jesus to become the law of the world.—*The Editor*.

The Inspiration of the Resurrection. The practical and moral value of the resurrection as an element in belief is secured by any view that holds to the presence of the complete human being in the other life. The doctrine of the resurrection has rendered service of great value in Christian thought, by adding definiteness and vigor to the hope of immortality. It is easy to see how much the expectation of a body added to the practical strength of the hope of future life. The common world is vastly indebted to the doctrine of resurrection, and even to that doctrine in its grosser and less spiritual form, for it has made immortality easier to believe in, by rendering the unseen world more homelike. Even in its lower forms it is a great advance from the thought of a shadowy, dim existence where no tangible realities appear; and in its more spiritual forms it continues to add strength and beauty to our conceptions of the unseen life. It may be added that a doctrine of the resurrection that dispenses with the intermediate period of disembodiment has exceptional advantage in power to lift the gloom of death (2 Cor. 5:2-4).—Clarke: *Christian Theology*, pp. 407, 410.

The Ever-present Christ. As Jesus promised (Jo. 14:3, 18, 28), He came again, and said that He would nevermore leave His followers (Mt. 28:20). The life of the disciples was never to be lonely. His Apostles declared that He kept this promise. He was still working through them (Acts 3:11-16). He appeared to them (Acts 7:55; 9:5). They prayed to Him as to one interested in their earthly experiences (Acts 7:59). They believed that He still taught them (Acts 1:1). They felt that the highest blessing they could offer to the human race was the same fellowship with Him that they themselves enjoyed (1 Jo. 1:1-4).

The church of Christ is no mourning widow, inconsolable over the death of her husband, but a bride rejoicing in the inseparable companionship of a heavenly Lover (Rom. 7:4; 2 Cor. 11:2). He is present with us to-day in His Spirit (Lesson 46), in His truth (Jas. 1:18), in His providences, and personally, though we know it not. This real presence of the ever-

living Christ with us is not to be obscured by any teaching about His return to earth. It is not mediated to any soul by any system of human or sacramental hyphens. It is the deepest spiritual reality of experience, into the enjoyment of which every genuine believer may enter (Gal. 2:20) immediately, through the direct way of faith, love, and obedience (Jo. 14:22, 23; Eph. 3:17). It is the perception of His presence that gives value to every act of worship, and makes the daily life of fellowship with Him a perpetual sacrament (1 Cor. 1:9; 1 Jo. 1:3). The fact of Christ's presence with us may be independent of our unconsciousness of it (Jo. 1:26). The evidences of it are found in experiences that could be due to no other cause (2 Cor. 2:14-16). This presence is universal, and everlasting, as it could not be during Jesus' earthly life.—W. C. Bitting: *Foundation Truths*.

SEEING THE PLACES.

The artists' conceptions of the risen Jesus are not convincing. The best approach through pictures to this chapter is by means of those paintings which have represented Jesus living in every-day life. "Christ in the Home of the Peasant," by L'Hermitte, Brown 185, gives a beautiful suggestion of the presence of Jesus beside the table of the humble. "If Thou Seek Me," by Pauwels, is a picture of the apparition of Jesus to a dying soldier. It is, however, not published in the inexpensive reprints.

The great picture of the approach of the living Jesus to the individual is Holman Hunt's "Light of the World," Wilde 93.

CHAPTER XXXVI.

THE RADIANCE OF THE MASTER.

To-day's lesson closely follows that of last Sunday, and any questions left unanswered a week ago may be briefly considered here. The purpose of the lesson to-day is to prepare the minds of the pupils to realize how the life of Jesus flowed over into the life of the early church, which, in many cases, is to be the next subject of study. The lesson also exalts the thought inculcated last Sunday, of the dynamic of the living Christ. The special spiritual aim in this last lesson of the course is to bring individual committal of the pupils to Christ.

The Scripture references which are furnished enable the class to get a pretty fair conception of the experiences which the

early church had of the presence of Jesus, and the consequent vitality of their lives.

The anticipation concerning the Kingdom, in the Book of Revelation, deserves a few moments' study. That is a gorgeous book, and is usually a favorite with young people. If they can at least be led to see that its theme is the age-long contest between the Lion and the Beast, and that its main thesis is true, that the cause of Jesus is bound to triumph, they will ever after read the book with intelligence as well as with pleasure. The prophecies of that book, especially intended for encouragement in dark times, are valid to-day and to-morrow as the faith of a still militant church.

There is opportunity to amplify all the remaining topics of the lesson. Enough is said about the presence of the legendary in the Gospels, to prepare the minds of the pupils, both to expect it and to realize its proper place there. It is not necessary to go into details concerning this feature until they are older.

The paragraph concerning the place of Jesus in Christian thought is inserted to introduce the pupils to the realization that in theology Jesus has always been central, and that theology has been chiefly the reverent endeavor to express in intellectual terms the adoration of Christians for their Lord. Theology is too often spoken of to-day with contempt. Both the reverence and the scholarship deserve respect, and the pupils will soon come to the time when they, too, will wish to define Jesus.

The influence of Jesus in the arts may be illustrated by pictures. One or two choice illustrations of the Christ in art and of the Gothic cathedrals will help visualize this tremendous influence of Jesus in the noblest works of the human imagination.

All these studies must not take much time. They are worth while in themselves and deserve separate treatment, but the special thing toward which the lesson points is the influence of the living Jesus upon men. The lesson text suggests His influence both upon men who were intellectually great, in the consecration and use of their powers, and also—the other extreme—upon those who were morally ruined, in the revolutionizing of their lives.

The paragraph concerning the influence of Jesus in His Kingdom is simply an illustration of His influence upon men, extended out into the brotherhood of men.

We come now to the demands of Jesus upon the life of the individual. The class is not the place to discuss personal questions in a way to make individuals uneasy. The class itself should be encouraged to state to each other the challenge of Jesus now. But the great spiritual opportunity of the year is here. The teacher has perhaps postponed making many "applications" of the individual lessons, being convinced that the whole course itself was continually creating a great and inestimable application of its own. The teacher will surely be unfaithful to his duty, who does not, before this lesson has been taught or has passed away from the pupil's mind, know the spiritual attitude of each one of his class. Now is the time for natural but personal interviews, for talks with fathers and mothers, and for hearty co-operation with the endeavors of the pastor. The result hoped and prayed for is that each pupil who has not already done so shall now offer himself in enlistment in the church of Christ, and that those who have already done so shall take some definite and practical advance step in Christian work.

INFORMATION FOR THE TEACHER.

The Heathen World into which Christianity Came. (1) Contemporary representations portray the state of morals. What a picture it is! Seneca says, "All things are full of iniquity and vice. More crimes are committed than can be remedied by force. A monstrous contest of wickedness is carried on. Daily the lust of sin increases; daily the sense of shame diminishes. Casting away all regard for what is good and honorable, pleasure runs riot without restraint. Vice no longer hides itself, it stalks forth before all eyes. So public has iniquity become, so mightily does it flame up in all hearts, that innocence is no longer rare: it has ceased to exist." Somewhat later Lucian exclaims, "If any one loves wealth and is dazed by gold, if any one measures happiness by purple and power, if any one brought up among flatterers and slaves has never had a conception of liberty, frankness and truth, if any one has wholly surrendered himself to pleasures, full tables, carousals, lewdness, sorcery, falsehood, and deceit, let him go to Rome!" Or, if we would have in addition to these somewhat rhetorical representations a sober and calm opinion, we may take that of the historian Livy: "Rome has become great by her virtues until now, when we can neither bear our vices nor their reme-

dies." [Yet] there was nowhere to be found a power competent to the gigantic task of a moral renewal of the ancient world. This power must come from another source, from above.—Uhlhorn: *Conflict of Christianity with Heathenism*, pp. 95, 148.

(2) The heathen world had long been growing old, and more and more turning its thoughts backward to the Golden Age, now gone forever. In the time of Decius [249–251 A.D.] disaster was so general, the collapse of the empire under inward confusions and external assaults appeared so imminent, that his most savage persecution of the Christians, in the interest of the public religion, took therefrom occasion and impulse. Then, for the first time, the sanctity of even the catacombs was violated, and Christians were buried alive in them, as well as subjected, outside their chambers, to exquisite tortures, to extort [confession of] their apostasy. But even this was ineffectual, as were the continuous persecutions which followed, under Gallus and Valerian; and the hope of the Christians concerning the church, with the world which contained it, was not even shaken. As Augustine said afterward, looking back to this time: "Christ appeared to the men of a decrepit and dying world, that while all around was fading they might receive through Him a new youthful life." A sense of the unconquerable power of His religion had been in Justin Martyr. It is everywhere in Tertullian; and it gave to Origen, when writing for Christians or against their antagonists, the boldness, with the prophetic expectation, of the most eager of modern missionaries. He was sure of the end: when every ethnic worship should vanish, and that of the Christians should alone maintain mastery.—Storrs: *The Divine Origin of Christianity*, p. 304.

The March of the Kingdom. Lest strength be misdirected, it is well for those who are not in the din of conflict at the front, to try and comprehend the principles of the holy warfare. When we look for important eras, we can recognize three centuries crucial for the spread of Christianity: the seventh, the thirteenth, and the nineteenth. The first of these periods, A.D. 600 to A.D. 700, marks the rise and marvelous success of Islam, well called a countermission; it broke up the continuity of Christian lands around the Mediterranean, and permanently separated the two mission centers of Babylon and Rome. The second period, A.D. 1200 to A.D. 1300, marks the revival in the Western world which soon won the rest of Europe, regained

Spain, and even tried to Romanize the Levant; while it shows the culmination of Christianity in Asia, with native churches in Syria, Persia, Turkistan, North China, South India, and even in the islands of Socotra, Ceylon, and Java. The third period, A.D. 1800 to A.D. 1900, marks the deliberate attempt to evangelize the whole world, recognized at last as the paramount task of the church.

During these ages, the seed of the Gospel has been cast into very different soils, and each yielded a different result. Asia contained three great empires with venerable religions. Europe was the headquarters of the great Roman empire spreading around the Mediterranean. Africa in the north shared the same culture; but beyond the Sudan and the Sahara lay other races of more primitive type, yet equally needy of salvation. Across the western ocean were other lands; and when Christianity was dying in its native continent a new world was opened to it in America. And then westward, the course of empire still holding its way, the circuit of the globe leads to Asia anew—yes, to a new Asia, awaking from lethargy, and uncertain what path to follow, thus needing most urgently the authoritative, “Come and see!”

Thus to follow the march of the centuries, thus to sweep through the continents of the world, is to get some glimpse of how all times and all lands are in the Almighty hand of our Father. The outworking of His plan of redemption we do not fully understand; but enough of that mystery which had been kept in silence through times eternal has now been revealed, to lead us in adoration to the only wise God, through Jesus Christ, to whom be glory forever!—Condensed from Whitley: *Missionary Achievement*, Introduction, pp. xiii–xvi.

World Movements among the Nations. Remarkable comments have been made upon the present astonishing changes that are rapidly taking place in the universal family. The torpor from which the nations are awakening was well described by the Rev. C. A. R. Janvier in an address before the Birmingham Convention of Southern Presbyterian Laymen. Pointing to a gigantic map of the world which hung on the wall, he said: “Begin on the west coast of Africa with what, on the old maps, is still called the great desert of Sahara, but parts of which we know to be teeming with millions who call to us for light. Pass right across northern Africa to Turkey in Europe, then through Syria and Arabia and Persia, across Afghanistan and

India, Siam and Tonquin, China, Korea and Japan. If you had looked that way a few years ago what would you have seen? A great chain of sleeping nations, sleeping the sleep of death; a pall of sluggishness and hopelessness resting over them all; a lethargy such as no one can know except those who have come into contact with it—no public life, no public spirit, no public institutions, no deep feeling on any subject—one sweep of deadly indifference from east to west and west to east.”

Historians like the Hon. James Bryce, who have long thought in world terms, perceive that this day is like unto no other day upon which the sun has ever shone. Amazing transformations are taking place before our eyes. The day's newspapers are casually recording, but seldom interpreting, changes as momentous as the fall of Rome or the Norman invasion of Britain. Said Dr. Bryce, before the Laymen's Convention of the Southern Methodist Church in Chattanooga: “Things which have lasted from the Stone Age until now are at last coming to a perpetual end. They will vanish from the face of the earth. This is a phenomenon which has never happened before and can never happen again.”

This startling awaking of the world to a realization of its own compactness and community of interests has been happily phrased by ex-Mayor David P. Jones of Minneapolis, who calls it, in the terminology of modern mechanics, “the standardization of the world.” The railways of the whole earth are being run on standard gauge; and locomotives made in Philadelphia travel through Korea and China and Siberia. A universal postal union covers practically everywhere. Even the dress of widely separated peoples is gradually coming to an essential conformity. The same code of international laws now governs all nations. The standards of civilization are being rapidly imposed upon the lands which a generation ago were called “hermit nations.”

Changes are being effected in the Orient that seem like the work of a magic wand. A close study of them is one of the most alluring and engrossing interests possible to a cultivated mind. To be a spectator in the theater of to-day of this world drama is a high privilege; to be an actor therein—which is permitted to all who have a part in the missionary agencies now operating—is a rare honor.—Condensed from Ellis: *Men and Missions*, pp. 20-24.

The Church To-day and the Kingdom. In a recent declaration approved and adopted unanimously by the Federal Council of the Churches of Christ in America the following statement was made concerning the relation of the churches of this country to the Kingdom of Christ:

"We acknowledge His headship. Wherever the path in which He leads crosses other highways, whether marked out by the creeds of commerce, the schools of philosophy, the teachers of social theory, the masters of theology, the agitators for reform, the critics of the church, or the feet of the multitude, His disciples must take all risks and follow Him. Our interpretations of His teaching and purpose are, doubtless, with growing light and new conditions, subject to review and restatement, but no such modification can force or allure the church to surrender the principle of His absolute authority in the individual heart and in the associated life of men. He charts our way. He commands us.

"Christ's mission is not merely to reform society, but to save it. He is more than the world's re-adjustor. He is its Redeemer. The changed emphasis put upon the Lord's Prayer—'Thy will be done *on earth*,' must not deceive us. The prayer for the coming of the Kingdom, for the doing of the will of God on earth, gets its point from the fact that there is a heaven in which that will is done—where the Beatitudes are always operative, and justice never falters, and truth excludes all lies, where people hunger no more, neither thirst any more, nor say they are sick—a city that lieth four-square. It will, we trust, not confuse the urgent cries for the larger activity of the church when we remind ourselves that the church becomes worthless for its higher purpose when it deals with conditions and forgets character, relieves misery and ignores sin, pleads for justice and undervalues forgiveness.

"Whatever comparisons may be made between the church as an organization for human betterment, and associations for charity, societies for reform, fraternal orders, labor unions, 'movements' for social advantage, saloons as social clubs, there is one contrast which never may be forgotten—the church stands forever for the two-world theory of life. Its Kingdom passes beyond the horizon."

The declaration continues, stating its ideals as to the Kingdom in the world of to-day:

"That the church fail not to emphasize its own relation,

throughout the centuries and in the life of the world to-day, to the mighty movements which make for the betterment of social and industrial conditions;

"That the attention of workingmen and of the churches alike be called to these facts: That the institution of a day of rest secured for the toilers of Christendom by the very charter of the church has been defended on their behalf by it through the centuries;

"That the streams of philanthropy which supply a thousand needs have their springs, for the most part, in Christian devotion;

"That the fundamental rights of man upon which rest the pillars of this mighty group of commonwealths are a heritage from the conscience and consecration of men who acknowledged Jesus Christ as Master;

"That the free ministrations to the community on the part of tens of thousands of churches attest the purpose of the followers of Christ;

"That the church, while it may not have accepted the task of announcing an industrial programme, is at heart eager with the impulses of service and is more than ever ready to express the spirit of its Lord;

"That in the quest for the forces by which the larger hopes of the workingmen of America may be most speedily and fully realized, the leaders of the industrial world can better afford to lose all others than those which are to-day and have been for nearly two thousand years at work in the faith, the motive and the devotion of the church of Jesus Christ."

The Gospel of a Person. This is the thing in which Christianity differs from all other religions. It has a Person at the heart of it; a Person who is as real as we are; a Person who carries in Himself the evidence of a spiritual world; a Person who has proved in myriads of souls His power to save men, not only from the evil of sin, but also from the gloom of doubt. He is the only steadfast Light shining through the deep, starless night of skepticism that has overspread our proud and unhappy modern world. To see Him is to be sure of God and immortality. Such a Person could not have lived if the universe were a mere product of matter and force. It would be easier to think that the floating clouds of sunset could beget out of their vaporous bosoms a solid and eternal mountain peak, than that the vain and vague dreams of spiritual life

rising from a humanity born only of the dust, and fated to crumble altogether into dust again, could have produced such a firm and glorious reality as the character and life of Jesus of Nazareth. This is the foundation of faith, to believe that Christ is "the revelation of the true meaning and the realization of the true destination of every man; and that in Him as the personal incarnation and reproduction of the personal God in our personal selves, we and the whole creation shall come into our divine inheritance."—Van Dyke: *The Gospel for an Age of Doubt*, Foreword, pp. viii, ix.

The Source of His Influence. The French voyageurs who first ascended the St. Lawrence River had a remarkably interesting experience. The unbroken forest came down to the water's edge on both sides. Every stroke of their oars carried them near to dangerous rocks hidden in the stream or to more dangerous savages lurking in the underbrush. Every mile laboriously gained against the swift current opened before them a new landscape. What charm of discovery! What excitement of constant peril! What alluring prospects far ahead! What fascinating anticipation respecting the unexplored regions at the head waters of the mighty river!

And yet, though their eyes had not seen that country and no satisfactory description of it had been given them, they could be sure of some of its important features and characteristics. There must be a far-spread watershed to make such a river possible. It must be forest-clad because the water was clear and fresh. There must be a great lake, or several lakes, to serve as equalizing reservoirs, because the banks indicated little variation in the volume of the stream. All this and more was perfectly evident.

If we locate ourselves anywhere in the old Roman empire during the second quarter of the second century, we shall realize that a spiritual stream is sweeping past us. It runs through the home and purifies and blesses it, by bringing parents into nobler relations with each other and children under a tender watch-care. It runs through the neighborhood, and human lives are knit together in a new brotherhood of service. It runs through the market place, and buyer and seller treat each other with new consideration. It runs through the temples of the old gods, and it sweeps people away from the bloody altars; they drop their sacrifices and group themselves in a new worship, where men and women, bound in the

bonds of a common love, praise a Father who is love. It runs through shop and field, and leads to a new conduct between master and slave. It runs through the great company gathered to witness the cruelties of the arena, and here and there men rise up and go out, vowing never again to look upon such a brutal show. It runs through the schools of the philosophers, and speculation centers on a new object and gives a more spiritual interpretation to the universe. Wherever it runs through human hearts, it emancipates from selfishness and enriches with holier ideals and brighter hopes.

The stream is there in the clear light of history; a powerful and purifying current. It is a tidal wave of personal influence. Other such streams have swept through human society, but this is peculiarly powerful and regenerative. Not everything in it comes from Jesus of Nazareth; tributaries have flowed in by the way. But Jesus really created the current, He gave it momentum and character.

We may set aside the Gospels, and yet the widespread and wonderful phenomenon here described is itself enough to convince us that back there in Galilee a supreme life was lived that stirred men with love and hope as no one else has done. Crooker: *The Supremacy of Jesus*.

SEEING THE PLACES.

Any pictures from apostolic or later history, suggesting the influence of Jesus upon Christian heroism and character, are appropriate. Especially may be mentioned, "Christ or Diana," by Long, Wilde 646; "The Last Token," by Max, Perry 822; and "The Christian Martyr," by Delaroche. Sigismund Goetz's "Despised and Rejected of Men," is an allegorical picture, representing the thorn-crowned Jesus bound to the altar to an unknown god, while a careless throng of every class of persons in modern dress, pass carelessly by. Above stands a great angel holding the Holy Grail, and the only persons in the whole picture who see Jesus are a little baby and a nurse.

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